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AUTO-BIOGRAPHICAL MEMORANDA

OF

THE REV. DR. WATTS,

WITH SOME INTRODUCTORY REMARKS AND EXPLANATORY NOTES.

THE name of Isaac Watts has long shone as one of the brightest stars in the constellation of Congregational Nonconformity, which has, by its benign yet brilliant light, called forth the admiration not only of the Dissenting Churches, but of all candid and enlightened men of every communion.

"Of WATTS," says the Rev. Dr. Dibdin, "the companion of our younger and later years, it is impossible to speak without reverence and respect. His *Hymns* are the charm of our early youth; his *Logic*, the well-known theme of school-boy study; and his *Sermons*, *Essays*, and other theological compositions, are a source of never-failing gratification in the advance, maturity, and decline of life. The man, at four-score may remember, with gratitude, the advantage of having committed the hymns of this pious man to his infantile memory. What Dr. Johnson has said of him* me-

rits an inscription in letters of gold."

Every thing that relates to such a man must therefore be interesting, and we greatly regret that there does not exist any memoirs that are worthy of his admirable and holy character. In the prefatory account of his life and character, published with the first edition of his works, in quarto, 1753, under the superintendence of Dr. D. Jennings, the writer, most probably the Doctor himself, remarks, "It is not because there is no surviving friend of the Doctor's who would not willingly pay that respect to his memory as to write the history of his life, that the reader is not gratified in this respect with so large a narrative as he would probably desire; but it is because the Doctor himself, while living, disapproved of it. For when he has been desired to leave some memoirs that might furnish out such a history, he absolutely declined it, and desired that his character might stand in the world merely as it would appear in his works." The preface gives a second reason,

* "Happy will be that reader, whose mind is disposed by his verses or his prose, to imitate him in all but his non-conformity; to copy his benevolence to man, and his reverence to God." *Lives of the Poets*, article *Life of Watts*.

which is, that the Doctor's feeble state of health and literary habits did not supply much variety of incident, as his life "was, for the most part, led on in one even track." Now it is certain, that his illustrious friend, Dr. Doddridge, at the united request of Lady Abney, and Nathaniel Neal, Esq. did undertake, early in the year 1749, to write his life, provided he could be furnished with any materials proper for the purpose, and the rather, as he had been solicited on that head by some of his friends in foreign countries.*

It was not, therefore, deference to Dr. Watts's wishes that prevented Dr. Doddridge from undertaking that work, but either the want of adequate materials, or the rapid progress of disease which, in two short years, translated that angelic man from the labours of earth to the society of heaven.

That there existed sufficient materials for "an entertaining and useful narrative," is admitted by the preface already referred to; and the church of Christ must deplore that he who has supplied the words of elevated praise, which on each returning Sabbath are sung by many million tongues, should not live before them in a well-drawn portrait of his laborious, patient, candid, useful life.

The most considerable account of Dr. Watts appeared in 1780, from the pen of his friend, Dr. Thomas Gibbons, entitled, "*Memoirs of the Rev. Isaac Watts, D.D.*" This octavo volume contains information enough to have secured a most interesting memorial; but biography was certainly not Dr. Gibbons's forte, for he has thrown into his notes what should

have formed the text, and burdened his narrative with long papers and dry criticisms which, if published at all, should have formed an appendix, or appeared in the notes.

The life of Watts by the great Dr. Johnson, which, considering the prepossessions of the author, is written with unusual candour, and in his most beautiful and finished style, is better adapted to his *poetical* than his *ministerial* character.

In 1791, the Rev. S. Palmer, of Hackney, published Dr. Johnson's life, "with notes, containing animadversions and additions, relating to Dr. Watts's character, writings, and sentiments, particularly on the Trinity."

This also was an unhappy effort, as the notes were occasionally extremely fastidious, and were written in a style which caused them to appear to great disadvantage beneath the brilliant Johnsonian pages they were penned to censure.*

At a later period, Mr. Palmer did the memory of Dr. Watts more justice by the publication of a pamphlet entitled, "*Dr. Watts no Socinian: a refutation of the testimony of Dr. Lardner, as brought forward in the Rev. T. Belsham's Memoirs of the late Rev. T. Lindsay;*" and which for ever sets at rest the question respecting Dr. Watts's opinion on that momentous controversy.

Perhaps it may be desirable to notice the only other biographical sketches of Dr. Watts of which we have any knowledge.

About 1779, there appeared two octavo volumes, entitled, "*The Posthumous Works of the late reverend and learned Isaac Watts, D.D.: compiled from papers in possession of his immediate suc-*

* Doddridge's *Diary and Correspondence*, vol. v. p. 111.

* *Vide Memoir of Rev. S. Palmer, Cong. Mag.* vol. ii. p. 705.

cessors, and adjusted and published by a gentleman of the University of Cambridge." This work, Dr. Gibbons says, is principally made up of pieces written by the Doctor's father, and here attributed to his more gifted son, merely to answer the purposes of trade, and may be, therefore, regarded as "a shameful attempt to impose upon the public."

The Protestant Dissenters' Magazine for February, 1795, contains a brief sketch of the Doctor's life, which does not, however, supply much additional information to that previously known.

It is now time that we should refer to that document which has suggested these prefatory remarks. There exists a small relic, in Dr. Watts's own hand-writing, of ten pages, in a small pocket-book size, entitled, "*Memorable affairs in my life*," and which is brought down to 1710, which was the thirty-eighth year of his age.

MEMORABLE AFFAIRS IN MY LIFE.

Coincidents.

- 1683 My father persecuted and imprisoned for Nonconformity 6 months.* After that forced to leave his family and live privately in London for 2 years.
- 1684 Feb. K. Ch. II. dyed and K. Ja. II. procl.
- 1688 Nov. 5. Prince of Orange landed in Engl.
- 1692 Sept. 8th. At noon an earthquake all over England and in other nations.
- 1693 July 13. Grandmo. Watts dyed.†
- 1697 June 11. Grandfa. Tanton dyed.
12. Cousin Isaac Watts dyed.

* Dr. Gibbon says, "He was imprisoned more than once for his nonconformity; and, during his confinement, his wife has been known to sit on a stone, near the prison door, suckling her son Isaac."

† This occasioned the sonnet in his Lyric Poems, Book III. * On the Death of an aged and honoured relative, Mrs. M. W."

This MS consists of "*Memo-randa*," concerning himself, on the right page, and "*Coincidents*," relating to ecclesiastical, national, or family affairs, on the opposite page.

Having been permitted to copy this fragment, we present it to our readers, persuaded, that though it does not extend above half through the useful years of Dr. Watts, that it will be perused with interest by many of our readers. We add a few explanatory notes at the foot of the page, and venture to suggest, that the *life and times of Dr. Watts*, written in a style worthy of the subject, is a desideratum in our literature, and while we express our persuasion, that abundant materials may be found for the work, we are convinced that the churches of Britain and America would hail such a compilation as no trifling accession to the library of Evangelical Biography.

Memoranda.

- I was born July 17, 1674
- Began to learn Latin of my father 1678
- To Latin School and Writing 1680
- Began to learn Greek 1683, or before
- I had y^e Small Pox 1683
- Learnt French 1684, 1685
- Learnt Hebrew 1687 or 8
- Fell under considerable convictions of sin 1688
- And was taught to trust in Christ, I hope 1689
- Had a great and dangerous sickness 1689
- Left y^e grammar school,* and

* The master of the Grammar School at Southampton, was the Rev. John Pinhorn, Prebendary of Leckford, &c; for whom young Watts felt a strong regard, which he recorded in a Pindaric Latin Ode inscribed to him.

Coincidents.

1687 Peace of Reswic concluded.

1698-9 Cousin John Chapma. of Portsm. died

1699-1700 Feb. Mr. Wm. Adams dyed.

1700 March 30. Grandmo. Tanto
May 22. Mr. John Poole
Nov. 11. Mr. Tho. Gunston*

1702 March 8. Morning, K. Wm. died.†

* This gentleman was the brother of Lady Abney, and the much-loved friend of Dr. Watts. He died while young, just as he had finished building a mansion at Newington. There is a funeral poem to his "dear memory," amongst the lyrics.

† Protestant Dissenters of the present day may be disposed to criticize the private character of William, which, we fear, will not bear the strictest inquiry, but our forefathers, who felt the scourge of persecution, and the iron rod of the Stuarts, were led highly to estimate the public advantages which they derived from his accession, consequently they deplored his death as a great calamity, especially as he was succeeded by one

Memoranda.

came to Londo. to Mr. Rows, to study phil. &c. 1690
Paid a six weeks visit to Southa.. 1692
I was admitted to Mr. T. Row's Church Dec. 1693†
Dwelt at my father's house 2 years and ½

Came to Sir John Hartopp's to be a tutor to his son at Newington..... Oct. 15, 1696.

Began to preach after I had pursued University studys above 8 years..... July 17, 1698

Went to Southampton and preached there several times—in a visit to my friends Aug. 1698

Preacht as Dr. Chancey's assistant in y^e Church at Mark Lane
Feb. 1698 – 9

And a little after that my fever and weakness began.

Paid another visit to Southampton of 5 weeks July 1, 1699

Another..... June, 1700

Went to y^e Bath by y^e advice of Physicians June 9, 1701

Ffrom y^e Bath to Southto. .. July, 1701

Thence to Tunbridge..... Sept 3, 1701

Returned to Newington Nov. 3, and to preaching at Mark Lane,
Nov. 1701

So y^t I was detained from study and preaching 5 mo. by my weakness. Except one very short discourse at Southto. in extreme necessity. Dr. Chaney having left his people, Aprill, 1701, and I being returned to preach among em, they called me to y^e pastoral office Jan. 15, 1701

Accepted it March 8, and was ordained..... March 18, 1701

Visited my friends at Southto. July, 1702

who was too well disposed to walk in the ways of her progenitors. This will explain the exaggerated praise which is given to William in such compositions as Dr. Watts's "Epithet on King William III. of glorious memory."

* Mr. Rowe's Academy was at Newington green, where young Watts associated with some distinguished individuals as his companions in study. Amongst them were Mr. John Hughes, the poet; Rev. Samuel Say, of Westminster; and Mr. Josiah Hort, who conformed to the national Church, and became Archbishop of Tuam.

† Meeting at Haberdashers' Hall, London.

Coincidents.

Mrs. Owen, Dr. Owen's widow, died,
 Jany. 18, 1704.

1703. Nov. 26. Ffriday-night and Satur-
 day morning, the great and dreadful
 storm.*

August 31, 1704. Bro. Richard marryd.
 Joseph Brandley, my first servt. went
 away, Dec. 1704, and Edwd. Hitchen
 came.

Augt. 1705. Mr. Tho. Rowe, my tutor,
 dyed.†

Mr. Benoni Rowe, my intimate friend,
 dyed, April 1704.

Bro. Thomas marry'd, May 9th, 1706.

Union of Eng. and Scot. May 1, 1707.

* The extent of the mischief, on this
 occasion, is not generally known; 800
 dwelling-houses, 400 windmills were
 thrown down, together with barns, &c.
 without number. The steeples, towers, and
 turrets of many churches were destroyed,
 and above 100 of them unroofed. More
 than 300 sail were lost on our coasts, and at
 least 900 wherries, ship-boats, and barges
 were destroyed on the Thames alone.
 More than 8000 persons perished by
 drowning. The Severn overflowed its

† How much Dr. Watts esteemed him
 may be inferred from his poem, entitled,
Free Philosophy: inscribed, *To the much*
honoured Mr. Thomas Rowe, the director
of my youthful studies.

Memoranda.

Seized with violent Gaundise and
 cholick 3 weeks after my return
 to London. And had a very slow
 recovery—8 or 9 week's illness.
 From Sept. 8, or thereabout

to Nov. 27 or 8

This year (viz.) 1702, by slow de-
 grees, removed from Newington
 to Mr. Tho. Hollis's in the Mi-
 nories* 1702

June.—Mr. Samll. Price was cho-
 sen by ye church to assist me. . . 1703

Augt. I went to Tunbridge, and
 stayd there 7 weeks with scarce
 any benefit. For the waters,
 thro some defect of my sto-
 mach, did not digest well.

Dec. After having intermitted,
 in a great measure, a method of
 study and pursuit of learning
 4 years, by reason of my great
 indisposition of body and weak-
 ness of head (except wh. was of
 absolute necessity for my con-
 stant preaching) and being not
 satisfied to live so any longer,
 after due consideration and
 prayer, I took a boy to read to
 me and write for me, whereby
 my studies are much assisted. Dec. 1703
 Visited my friends at Southto. May, 1704
 Removed our meeting-place to
 Pinners' Hall, and began exposi-
 tions of Scripture. Jan. 1704

Visited Southton July, 1705

Published my poems Dec. 1705

Went to Southton, May 18, 1706; re-
 turned again with butt small recruit of
 health, July 5. Went to Tunbridge,
 Aug. 8.

Returned much stronger, Aug. 30.

Publisht Essay against Uncharitable-
 ness, April, 1707.

banks, 15,000 sheep, besides other cattle,
 perished. This tempest visited the
 greatest part of the kingdom; so that
 it was computed more than 250,000 tim-
 ber trees were torn up by the roots. A
 national fast was appointed, the Queen
 stating in the proclamation, that "we
 most humbly acknowledge it to be a
 token of the divine displeasure, and that
 it was the infinite mercy of God that we
 and our people were not thereby wholly
 destroyed." Commemorative sermons of
 this awful event were preached, for many
 years, at the Meeting-House, Little Wild
 Street, London.

* It is probable this gentleman was
 the father of Mr. Thomas Hollis, the mu-
 nificent benefactor to Harvard College,
 Massachusetts.

Coincidents.

This year, y^e French Prophets made a great noise in our nation, and drew in Mr. Lacy, S^r R. Bulkley,* &c.; 200 or more had y^e agitations; 40 had y^e inspiration. Proved a delusion of Satan, at Birmingham, Feb. 3, or 4, 1707-8. Sister Sarah married, Feb. 1707-8. Pretender's invasion disappointed, March, 1708.

May 25, 1708. The Prophets disappointed by Mr. Eams not rising from the dead.†

Terrible long snowy winter, 1708-9.

Bro. R. came to settle in Londo. Oct. 7, 1709.

March 1, 1709-10. The mob rose and pulled down the pews and galleries of 6 meeting-houses, viz. Mr. Burgess, Mr. Bradbury, Mr. Earle, Mr. Wright, Mr. Hamilton, and Mr. Ch. Taylor, but were dispersed by the guards under Capt. Horsey, at 1 or 2 in y^e morning.‡ Mr. Arthur Shallot, sen. dyed, 4th Feb. 1710-11; and Mr. Tho. Hunt, merchant, and his wife, dyed about the same time.

Mrs. Ann Pickard dyed, April 7, 1711. My Lady Hartopp dyed, Nov. 9; and Mrs. Gould, Nov. 15, 1711.

* Of Mr. Lacey our readers were supplied with a full account, extracted from Calamy, in our last volume, p. 737. The same writer informs us, "that Sir Richard Bulkley was a gentleman of learning, who was very short and crooked, but fully expected, under this dispensation, to be made straight in a miraculous way, though he happened to die before the miracle was ever wrought upon him." He also intimates that the crowded bags of the baronet were relieved of their plethora, by the aid of his new friends.

† Mons. N. Fatio Duillier, a native of Switzerland, remarkable alike for his mathematical learning, and his simple fanaticism, was the chief secretary of the Prophets. He stood in the pillory at Charing Cross, Dec. 2, 1707. Elias Marion, and John D'Andé, were also subjected to the same punishment, and the Government would have proceeded further against them, but for the advice of Dr. Calamy, who predicted the speedy extinction of their party, which soon afterwards occurred.

‡ It appears from Oldmixon's History of England, that this riot was occasioned by the impeachment of Dr. Sacheverel, and occurred on the evening of the second day of his trial. When the Queen was going to the House in her chair, some of the multitude gathered around it, crying

Memoranda.

Went to Southton, July, returned July. Went to Tunbridg. Aug. returned Sept. 3.

All this year my health has been increasing.

Publisht my Hymns and Spli. Songs, July 1707.

Overturnd in a coach without hurt, Oct. 5, 1707.

Preached a Reformation Sermo. and printed it, Oct. 6, 1707.

Went to Southto. and afterwards to Tunb. Aug. 2, 1708.

Removed our meeting-place to Bury Street, Sept. 29, 1708.

Printed 2d edition of Hymns, and 2d ed. of Poems, April and May, 1709.

Went to Southton, June—Tunbridg, Aug. 1709.

Edward Hitchin, my servant, went away Dec. 31.

I bought a horse for my health, April, 1710.

I rode down to Southton and back again, June; and, according to y^e account I kept, I rode above 800 miles from April 10 to Sept. 28.

I removed from Mr. Hollis's and went to live with Mr. Bowes, Dec. 30; and John Merchant, my servt. came to me. Went to Southto. in June—returned July: Went to Tunbridge, Aug. returned being under a disorder of my stomach and frequent pains of the head. Found some relief at Tunbr. waters.

out, "God bless your Majesty. God bless the Church; we hope your Majesty is for Dr. Sacheverel.

The evening was illuminated with bonfires, made of the pews and pulpits of demolished meeting-houses. The mob, as furious as if under possession, fell upon Mr. Burgess' meeting-house, near Lincoln's-Inn Fields, broke the windows, and a part of the walls, and gutted the inside of it, as they threatened to do his dwelling-house. They demolished also Mr. Earle's meeting-house in Long Acre; Mr. Bradbury's in New Street; Mr. Taylor's in Leather Lane; Mr. Wright's in Blackfriars; and Mr. Hamilton's in Clerkewell, and all the while they were about this, the Devil's drudgery, their cry was, "High Church for Ever! High Church and Dr. Sacheverel for Ever!" They were meditating further excesses, when Captain Horsey came upon them as they were rejoicing over the bonfire, made out of Mr. Earle's meeting-house. They fled immediately; a few of their leaders were taken, tried, and condemned to death, but were with becoming lenity spared the extreme penalty of the laws.

USEFUL LESSONS TAUGHT BY THE CHOLERA.

THE unwelcome messenger whom God has commissioned to scatter death among the nations, and at whose name the hearts of millions have trembled, has at length visited our shores. We have been able to contemplate its features, and examine its work. Our intercourse with it has done much towards removing our alarm, invigorating our principles, and confirming our attachment to the truth as it is in Jesus. We shall be happy if we can become to others the humble interpreter of its voice, and the friendly monitor suggesting such cautions as may be most likely to secure them, should they ever be within the sphere of its operation, and in danger of its attack.

1. It teaches that the destroying angel, whose pestilential breath inflicts death more certainly and extensively than the sword whetted for slaughter, is named *legion*, for there are are many, and each one diverse in its character and mode of operation from the others.

The leader of the host was employed in the land of Egypt. Its victims were the first-born, in the bloom of health, and the pride of domestic and social distinctions. Its time was restricted to one midnight hour. The symptoms following its stroke were, "sudden pain, as of a woman with child," and groans which roused every member of the household from their repose. The master calls for the steward of his house, but he, a father himself, is weeping in terror-stricken anguish over the mysterious sufferings of his own child. He hastens for a physician; but instead of the stillness of the night, broken only by the sound of

his own hurried footsteps, he hears confused and mournful sounds from every dwelling that he passes, and finds a crowd of anxious parents already surrounding the door towards which he advances, who urge their distress, and call for help in vain. The physician is exhausting all the resources of his baffled skill upon his own son, and can perceive no sounds but those which enter not so much into his ears as into his heart. The monarch commands the soothsayers and magicians to be called to succour the heir of his throne, but the horse of the messenger falls and expires in the street. Another, and another is dispatched, but enchantments have been of no avail in the dwellings of the sorcerers themselves, and the most obsequious of Pharaoh's flatterers have no voice besides that of lamentation to reply to his invitations—his promises—his commands.

The second visited the camp in the wilderness, when the multitude was feeding on quails. Its victims were the men whose god was their belly, who, discontented with the wholesome manna, lusted after grosser earthly things. They died, not in their beds, but at their banquet. At the end of their feast, instead of revelry and song, "all tables were full of vomit and filthiness." Isa. xxviii. 8.

Another followed to smite the licentious, and a warning was given, which the apostle very appropriately held up to the eyes of the Corinthians, which the young of the present day should seriously ponder, and at which any who have fallen into the snare should tremble. "Neither let us commit fornication as some of

them committed, and fell in one day three and twenty thousand."

The next received its commission at the close of David's reign. Its victims were the men who delighted in war: who, having obtained all which God had promised, instead of beating their swords into plough-shares, and their spears into pruning-hooks, saw, in their "numbering," the exciting prospect of renewed victories, more extensive conquests, and more abundant spoils; and of these there fell seventy thousand.

Another was sent into the host of the Assyrians, to stop the breath which had uttered great swelling words against Hezekiah, and the God whom he served. Effectually was the work accomplished. There was here no confused noise, nor dying strife. The stroke left no breath to call for help, or to send forth the groan, or to heave the convulsive sob. Each of the remnant which escaped, arose in the morning, and found himself the sole survivor in the chamber of death; and the tents contained a hundred and fourscore and five thousand dead corpses.

Others have followed at different intervals, but that which we behold is diverse from them all. The "searchers," employed in the "great plague," would find in this none of the "tokens" for which they were instructed to look. There is no plague-spot, no tumour, no boil. Its victims do not turn black, as did those who suffered in the third Edward's reign, nor yellow, as do those in western climes, on whom the Negro's wrongs are sometimes avenged. The distinctive mark which this fell destroyer imprints on the body of its victims is *blue*; it has, therefore, obtained the designation of "the blue cholera." "The essential manifestation of

the cholera are collapsed countenance, *blue lips and nails*, shrunken fingers, the total failure of the usual secretations, deficient animal heat, suspension of the pulse, and remora or stagnation in the venous circulation."

Reviewing the work of each successive destroyer, and beholding the ravages of that which numbers its slain by millions instead of thousands, with what deepened emotions should we utter the language employed by "the man of God," who witnessed the death of the first-born in Egypt, and saw the people fall in the wilderness, "Who knoweth the power of thine anger! even according to thy fear so is thy wrath!"

2. It teaches the folly of the pride of science.

We do not undervalue either the labours or the discoveries of men of science. We have no fears that in their progress they will circumvent, and hold captive, the ark of revealed truth. The farther their work advances towards perfection, the more subsidiary will it eventually become to the cause of pure scriptural Christianity. The individual will at length be raised up whose comprehensive mind shall be familiar with every region of science, and every part of the sublime mysteries of revelation; who shall be able to develop the essential harmonies of the works and word of God, and demonstrate, from their corresponding features, their common relation to the same paternal hand.

At present, however, it must be confessed, that science is estranged from religion, because its teachers are, for the most part, alienated from God. The investigation of physical laws is an employment more congenial to a creature brought under the dominion of

* Bell on the Cholera.

sense, than is the investigation of the principles of God's moral government, or converse with the realities which are cognizable only by the eye of faith. In the former pursuit, also, the honour which cometh from man can be obtained; in the latter, that only can be found which cometh from God. As earthly things are felt to be more attractive than heavenly, so, by a strange inversion of thought, they are deemed more sublime; and the men who, perhaps justly, pretend to the largest share of intellectual power and activity, approach the nearest, in their habits of thought and reasoning, to a cold, and dreary, and unintelligent materialism. They have discarded all vulgar superstitions. Their refined taste and accurate perceptions are offended by the unscientific, loose, and popular language of the Bible. They are content with exploring the laws of matter, and find their reward in expounding the discoveries they have made, but they have no sympathy with the ultimate purposes, and no love to the holy character of the presiding, controuling, and directing Mind. For Him their hearts have no emotion, their lips no praise. They are the *votaries* of science; this is their idol, and they would spurn from them, as a disparagement of their dignity, and a reflection on their intelligence, the title which an archangel is proud to wear, "Servant of God."

Now, strip the subject of this malady from the language of metaphor, and exclude the immediate operation of the Most High; view it simply as a matter of science, and then it becomes a question closely connected with the chemistry of the human frame. Here is a morbid principle, a "germ" of disease, either recently originated, or springing into ac-

tion after having been for a time unknowable, dormant, or entering into some new combination which gives it unwonted virulence—a germ so prolific as to be capable of spreading itself over the whole habitable world, yet so destructive to the highest order of animal life, as to be capable of depopulating every place which it visits, but for a law, as inexplicable as any other which it develops, and which makes it rather a brief sojourner than a constant resident; so intensive, that no agent which has yet been exhibited can neutralize its power, or ensure the return of animation to the body which it has invaded; and yet what this germ is, or how it was originated, or propagates itself, or travels,* or plants itself in the sources of human vitality, or stops the secretions, or dries up the fluids, no one can explain. We do not say that the key to unlock this mystery, this combination of mysteries, never will be found. We honour, rather than depreciate the efforts which are made for its discovery. But we call attention to the fact, that in these days of special "enlightenment," when men of education are becoming too rational to put any faith in a book so full of mysteries as the Bible, a disease has been at work for fourteen years, and in its ravages has carried off fifty millions of the human race, and yet its *rationale* is as impenetrable to the men of profoundest

* We do not deny that the cholera is contagious, but we think that both parties of the disputants, who range on the opposite sides of this controverted question, take but a partial and limited view of the subject. We would, with many deductions for human infirmity in reporting them, take the facts which are adduced on either side, and our argument founded on them would be, that contact with the incipient and travelling, or the prostrate and suffering subject of the disease, is one, but by no means the only mode of its transmission.

science, and most enlarged experience, as it is to the peasant, or the babe. "What mode of treatment do you recommend, doctor?" was the question put, by a young surgeon who had come from a distant town to make his observations and carry back a report to his professional brethren, to the medical commissioner who had studied the malady in India, before he met it on the banks of the Wear. "You have seen the disease yourself, sir, and know as much about it as I do," was the candid reply. Where are the wise? Where are the teachers of the science which is to explode all mysteries, and reduce all knowledge to something like mathematical exactness? are they not foiled, bewildered, and overcome in the field of their triumph and glory? An impervious cloud encompasses the temple of their worship, the wiser oracles are dumb, and those which speak utter discordant and contradictory responses. The stroke of this messenger of God is upon intellectual deities, the gods of philosophical idolatry, as well as upon the grosser vices of the vulgar.

3. It teaches us to feel more deeply a truth we have long professed to believe, that "in the midst of life we are in death."

We have heard of the rapidity with which disease carries off its victims, and the grave opens for their reception in tropical climates. We have heard of instances in which an invitation to a feast has proved an introduction to a funeral; in which the provision which a man had made for the enjoyment of a banquet with his friends, has been employed as a refreshment for the train of mourners who have followed his corpse to the sepulchre. We have been thankful, while listening to the recital of such cases, that we dwelt in a more temperate region; that

death usually gives, to those around us, a longer period between his warning and his stroke; and that the grave permits the body which we loved to tarry in the chamber, till deliberate arrangements can be made for its obsequies. This disease, however, pays no deference to our customs, and permits no indulgence to the yearnings of our grief over the shroud-clad object of our affections. It brings upon us the withering blast without being preceded by the rapid and prolific luxuriance of the tropics—the curse without the attending blessings. It tramples upon us with the fierceness, and remorselessness, unrelieved by the pomp of oriental despotism.

A man is led home from the midst of the jovial companions, and with whom he has been accustomed to spend his evenings, and before the day breaks is sealed a tenant for the tomb. Another, full of muscular vigour and mental firmness, sees the paupers, which are entrusted to his care, falling in rapid succession around him, and resolves that a generous diet shall increase his own security. He eats heartily of the savoury meat which smokes upon his table in the morning, but before the light of a brief November day has departed, the darkness of death surrounds him. Three men, living together in the same house, and working at the same trade, leave their home in the morning to spend a day of their Christmas festivities with the publican; two of them soon feel uneasy, and return; the third remains till night, and when he reaches his dwelling, finds that his companions are dead, and he himself sinks and becomes a corpse before the morrow dawns. A man leaves his family on the opening of one day to transact some business, which calls him to a distance; he returns at the close of the

next, and finds that one member of the household has been carried to the grave, and another is in the article of death. A man helps to carry the body of a neighbour to the grave on one day, is himself borne thither by others on the next; and one of those who convey him, follows on the third.* "What is your opinion of the cholera?" was a question proposed to Professor Majendie, on his return from Sunderland to Paris. "It begins," was his reply, "where other diseases terminate—with death."

4. It teaches the value of the gospel.

When a disease, which has made such ravages upon human life approaches, and commences its work around us—when we are informed, day after day, that one and another, with whose features we are familiar, is either sinking under the malady, or carried off by it—when we hear, hour after hour, the sound of the funeral knell, and often meet the hurried and ill arranged procession which fear rather than affection appears to attend, a gloom spreads over the mind, and the spirits droop. Death presses closely upon the eye, and with such enlarged dimensions as nearly to occupy the whole field of vision. Our thoughts take the hue of the cypress, and our strongest affinities appear to be with the grave whither we are all hastening. The profane and worldly seek relief in additional

excitements. The formalist increases the number of his vain repetitions, and more scrupulously attends to his superstitious observances. The instructed Christian now possesses the only sovereign remedy, and learns more highly than before, to prize the gospel.

The gospel brings around the individual whose mind it has enlightened a new class of objects and associations, which are beyond the reach of death. It conducts him to an opening sepulchre and a rising living Redeemer, who is himself "*the Prince of life*." It presents every object in the region by which he is surrounded, every gift which comes from him, every step of the path which leads to him, as animated with all that is bright, and beauteous, and vigorous, and joyful in life. The word which unfolds him, and directs to him, is "*the word of life*." The great fact which it records is, "that God hath given to us eternal life, and that this life is in his Son." The present blessing, which it assures to all who come to Christ, is a "passing from death unto life." The stream to which it invites, and which flows from Christ, is "*the water of life*," and he who drinks finds that it becomes "*in him a well of water, springing up into everlasting life*." He is also supplied with the bread that cometh down from heaven, and it is "*the bread of life*." He is associated with others who are travelling with him to heaven, and they are "*fellow heirs of the grace of life*." He is encompassed by a great cloud of witnesses, and they are those who have won and wear the "*crown of life*." Angels, as ministering spirits, have received their charge concerning him, but they are pre-eminently the sons of life; and their charge relates to his entrance on the fulness

* This occurrence led to the adoption, in Sunderland, of a frame, a kind of shoulder barrow, which might be carried without the bearers being in contact with the coffin which was placed upon it, or inhaling a confined and infected atmosphere under the pall. In Newcastle, a frame work on wheels, a new kind of hearse is employed. The "Order in Council" requires those who die of cholera to be interred within twelve hours after their decease.

of life. He walks by faith, and not by sight. On his sight may press all that is gloomy and mournful in the emblems of death; to his faith there appears all that is radiant and exciting in the exuberance of life. He may feel that his body is a body of death, but the communings of his spirit are with unfettered and undecaying life; while his aspirations rise after a corresponding mode of its enjoyment, which flesh will not encumber, nor infirmity enfeeble, nor slumber suspend. To this life, the life of Angels, the life of God, death is the door, dark indeed on one side, but resplendent as with orient pearls on the other, by which he enters. To him, therefore, Christ has "abolished death, and brought life as well as immortality to light by the gospel." He is now quickened by Christ, and raised up and made to sit in heavenly places. "He is come to mount Zion, the city of the living God, the heavenly Jerusalem; and to an innumerable company of angels; to the general assembly and church of the first born which are written in heaven; and to God the Judge (deliverer) of all; and to the spirits of just men made perfect; and to Jesus the mediator of the new covenant; and to the blood of sprinkling which speaketh better things than that of Abel."

The night in which the destroying angel smote the first-born of Egypt was the night in which the Israelites were set at liberty from the fetters of their bondage, and entered on a new life of freedom, activity, and enjoyment; and the period when the pestilence walketh in darkness around us is the time, when we should be specially solicitous to be emancipated from the slavish bondage of the fear of death, and to cherish the invigorating, purifying, and ennobling sentiments of the adopted children

of heaven—the heirs of God, and joint heirs with Jesus Christ. The truths of the gospel are clear enough, we only want an awakened eye to look steadfastly at them. The hope set before us is bright enough and tangible enough, we only want a hand loosened from its grasp of earthly vanities, and sufficiently decided and venturesome to lay hold of it. The riches of Christ are "unsearchable riches," and the calamities, whatever they may be, which desolate the earthly region in which we sojourn, and make manifest our poverty and wretchedness, do but prepare us to estimate more accurately the value of his favour, to draw more frequently from his fulness, and to rejoice more abundantly in the faithfulness of his promises, and the assured hope of glory.

The Israelites were shielded from the destructive sword, and brought out of their bondage, not by the virtue of any excellencies which they embodied, but by virtue of the blood which they were taught to sprinkle on the entrance of their dwellings. So our deliverance from condemnation and fear, and our introduction and establishment in the liberty and privileges of the household of faith, must be received and retained, not on the ground of our own works, but on the merits of Christ. "Who shall lay anything to the charge of God's elect?" Why is there no charge? The reasons are found in Christ's work, not their own. "It is Christ that died; yea, rather that is risen again; who also maketh intercession for us."

Should the disease, which has suggested the contents of this paper, not only pass through the land, but, as some expect, become naturalized amongst us, and, as in other places, renew at intervals its unwelcome visits, a firmer footing on the strong foundations

of Christian truth, than has commonly been obtained, must be enjoyed, in order to preserve us from tormenting fear. "He that believeth shall not make haste."

While others are affrighted, and running hither and thither for safety, he shall calmly retain his standing place on the "rock of ages," and triumphantly sing, "God is our refuge and strength, and very present help." May we not hope, also, that more active

and healthful exertions would be made to disseminate gospel truth, and under circumstances more favourable than hitherto for its cordial reception, and thus the scourge be made a blessing, and the ravages of death subserve the increase and extension of the blessings and power of an endless life.*

Sunderland.

T. S.

* Our valuable correspondent has promised us a second paper, on the moral preservatives against the attacks of Cholera.

THE MOSAIC HISTORY OF THE DELUGE.

(Concluded from page 21.)

THE period of divine forbearance (120 years) having elapsed, and the ark being prepared and ready, Noah received the Divine command to enter into it; whereby his faith in the Divine testimony was put to a farther test, and the sovereignty of the Divine favour was confirmed to him, and proclaimed to the world. The reason assigned for this favour to Noah, "thee I have seen righteous before me in this generation," does not destroy, but illustrate the sovereignty of Divine grace. The fact of Noah's righteousness, amidst the abounding and universal impiety, can be referred only to the free and unmerited favour of God.—The recognition of this fact in the equitable administration of the Divine government is a totally different affair, and seems to establish the truth of the axiom of his government, "Him that honoureth me, I will honour; but he that despiseth me shall be lightly esteemed." The obedience of Noah shewed the perpetuity of his faith, his unshaken confidence in God, and his fixed purpose to seek first of all to please Him. *The inhabitants of the ark were, Noah and his wife; his*

three sons, Shem, Ham, and Japheth, and their wives; seven pairs of each kind of clean animals and birds, such as were used for sacrifice and food, and single pairs of the rest. This part of the narrative proves that the distinction of clean and unclean beasts, afterwards so fully recognised in the Mosaic institutes, existed before the flood. The probability is, that it originated in some specific directions given by God to men in the earliest ages, no record of which is preserved. As to the procuring of the creatures, and the settling of them in the ark, it is surely sufficient to silence every objection, to reflect that he who at the beginning directed them to Adam to be named, did now direct them to Noah for refuge and safety, and could controul all their varied instinctive dispositions, so as to render them tractable and obedient. The expression twice occurring, "they went in unto Noah, into the ark," leads us to suppose that Noah entered first into the ark, setting an example of obedience to his family; and that God selected the creatures, and sent them to him. How impressive

must have been the scene to the scoffing world! The ark is prepared, and they have no power to destroy it. Noah enters deliberately into it, and their rage is restrained, they dare not touch him. His family voluntarily follow him, and conducted by an unseen hand, the appointed pairs of beasts and birds flock unto him! This entrance into the ark took place *seven days before the flood*. Noah had time to make the necessary arrangements within, and the world had time to think of the threatening of God, and the impending vengeance. The fact also illustrates the order of Divine operations; there is no rash precipitation; all his movements are calm and undisturbed, developing the purposes of his eternal mind. Whether the seven days were employed in the embarkation, or it was completed in one, and the rest remained, seems uncertain. How strikingly was the truth illustrated in this history, "many are called, but few are chosen!" How unspeakably great does the importance of religion appear, set in this light; and how dangerous is the conduct of delaying sinners! "To-day, if ye will hear his voice, harden not your hearts!"

In the year of the world 1656, in the 600th year of Noah's life, in the second month, on the seventeenth day of the month, answering to the beginning of our November, or, according to Archbishop Usher, to the 7th day of December, *the rains commenced*. On that day, "*all the fountains of the great deep were broken up, and the windows of heaven were opened*:" the waters contained in the body of the earth being expanded by heat, forced themselves on the surface, thereby convulsing the world to its centre, whilst God poured torrents of rain from the clouds, and this for forty days and forty nights. If any are at a loss

to conceive how these things could be, they have only to reflect that the whole is referred to the great power of God, to which all things are possible. The fact is plainly revealed, and therefore deserves implicit and full belief. *The prevalence of the flood was progressive*; and so would be the destruction. Forty days transpired before the ark floated; then the waters increased, and it was lifted up from the earth. Still the depth increased, till all the high hills were covered; and even after this, fifteen cubits upwards did the waters prevail, (from twenty-two to twenty-five feet,) and the mountains were covered, *i. e.* the waters were raised from twenty-two to twenty-five feet above the tops of the highest mountains. *The universality of the deluge* is expressly declared; "all the high hills that were under the whole heaven were covered:" and *the destruction* was as *universal* as the deluge. Every human being, and every beast, fowl, and reptile, and every living substance which was on the face of the ground, died. All perished by the overwhelming judgment of God, save only those which were preserved in the ark. The expression used to declare *the safety of those which were in the ark*, is a very remarkable one, "Noah went into the ark, with his family, and the creatures; and *the Lord shut him in*." Perhaps, some of the sinners who remained without would fain have torn him to pieces; or others, who had long scoffed, now began to relent when they had sinned away the appointed day of favour, and tried to force themselves into the ark. But that act which shut Noah in, and thereby secured him from all evil, shut them out! O, whilst we are invited and encouraged to seek refuge from the storms of coming wrath in the Lord Jesus Christ;

let us not delay to comply, lest, while we tarry, the bridegroom should come, and they who are ready should enter in, and the door should be shut! "Behold, he breaketh down, and it cannot be built again, he shutteth up a man, and there can be no opening. Behold, he withholdeth the waters, and they dry up; also he sendeth them out, and they overturn the earth." Job xii. 14, 15. Adore and tremble before the God of power and righteousness: "mark the old way which wicked men have trodden, who were cast down out of time, whose foundation was overthrown with a flood," and avoid their sin, that you may escape their punishment. *The continuance of the unabated flood, was 150 days.* What a trial to the faith of Noah, and how adapted to impress his posterity with the greatness of God's displeasure against sin. At what period of the 150 days, the last land was covered, and the last refuge of the guilty swept away, we are not informed. Fain would we know whether any, in the course of the successive weeks of progressive destruction, repented, and obtained mercy for another life, when it was too late for this; but on this point, an awful darkness rests. It may be questioned whether we have a right to conclude on the everlasting perdition of all the adults who were swept away by the flood, (the infant, and not yet accountable portion of the human species certainly obtained mercy;) but we have no data on which is found an opposite decision. "The Judge of all the earth will do right." "Secret things belong to the Lord our God."

Such is the account which Moses gives of the destruction of the old world; the proofs of the fact

are very abundant. The credibility of Moses as an historian, his means of information, and the divine inspiration of his writings, are the first proof; and to every holy mind a sufficient one. But it is interesting to see the statements of revelation confirmed from other sources, and evidence of their authenticity and divine origin hereby furnished to us, as well as to those who were cotemporary with the writers. Not only, then, are there frequent references to it in the Bible, but it is a remarkable fact, concerning the deluge, that the memory of almost all nations ends in the history of it, even of those nations most recently discovered, and the traditions of the deluge have been kept up in all the rites and ceremonies of the Gentile world. It is further observable, that the farther we go back, the more vivid the traces appear, especially in those countries which were nearest to the scene of action. The paucity of mankind; the vast tracts of uninhabited land which are mentioned in all accounts of the first ages; the number of small kingdoms and petty states, with the later invention and progress of the arts and sciences, concur to show that mankind are sprung lately from a small stock, and even suit the time assigned by Moses to the flood; whilst the fossilized remains of animals, &c. belonging to a former world, and which are found in every quarter of the globe, and at the greatest distances from the present localities of their kind, confirm the narrative, and proclaim the universality of the convulsion. The objection of modern geologists, who argue that "from the slow formation of certain rocks and soils upon those rocks, the world must have existed many thousands of years," has

been fairly met by Dr. Chalmers, who says truly, that Moses does not affix any date to the creation of the chaos, out of which this globe was framed. But might not God, if he pleased, have formed the earth in its present state? Might it not as well be argued that there was not time, in the period assigned to the creation of the several parts of this system, to secure their solidity and perfection, as that it *must* take so many centuries to form certain rocks: "He spake, and it was done; he commanded, and it stood fast."

The recession of the waters was gradual; a wind of a drying nature, partaking probably of the nature of the Simoom, was made to pass over the earth, by which the waters were partially evaporated; the oceans of the earth again found their beds; the rains of heaven were restrained; and on the seventeenth day of the seventh month the ark rested on the mountains of Ararat. The delight which Noah must then have felt may be more easily conceived than expressed. His subsequent anxiety in watching the progressive receding of the waters, and drying of the ground was natural, but patient. Upwards of two months elapsed between the resting of the ark, and the discovery of the mountain tops, like little islands in the sea. Forty days after this, Noah opened the window of the ark to look abroad on the surrounding desolation. His weekly attempts to ascertain the state of the case are as interesting memorials of his piety, as they were in themselves simple. The raven from the first could find food: it was, therefore, unnecessary to receive it again into the ark. The dove could find no resting-place, and returned to him again. The

second week she came back with an olive leaf in her mouth, a circumstance from which probably the olive became the emblem of peace and reconciliation. At the end of the third week she returned no more. The plucking of the olive suggests also the idea that as the world was created at the autumnal equinox, it was restored at the same period, and in a similar state of verdure and fruitfulness.

The entire period of Noah's residence in the ark was a "full year," or 365 days. At the expiration of this period, and by the command of God, who "shut him in," he disembarked, and with him all that had entered into the ark. Of those which God gave him, he had lost none; whether the creatures had increased in the ark, cannot be determined. His first object was gratefully to acknowledge his deliverance. He built an altar and offered sacrifices of thanksgiving. God graciously regarded the service, and proceeded to assure him of the future safety of the world from destruction by water, and the certain regularity of its established laws and seasons, even to the times of the end. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men." He preserveth all nature by his word, and by the same word the heavens and the earth which are now, are reserved unto fire against the day of judgment and perdition of ungodly men. "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." "Wherefore seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

S. N.

ON THE PRESENT STATE OF THE HINDOO AND MOOHUMMUDAN LAWS, AS THEY AFFECT CONVERTS TO THE CHRISTIAN RELIGION.

WHILE Christians of various denominations in this country and the United States of America, for many years past, have been making the most costly sacrifices of life and property, to diffuse amongst our fellow subjects in India the knowledge and blessings of Christianity, there exists, in the ancient codes of those dependencies, enactments which, at least in the judgment of worldly men, place their conversion "out of the range of probability;" for, on their change of religion, both by law and usage, they lose their birth-rights, they are disowned by their family, and in fact, looked upon as a degraded people.

We have often heard our brethren, on missionary anniversaries, refer, in terms of almost hopeless regret, to "the adamant chain of caste which binds the millions of heathens to the idols of their forefathers;" but surely, as the time is now approaching when Indian affairs will occupy the attention of the legislature and the country, it is the duty of British Christians no longer to utter impotent lamentations, but to avail themselves of the opportunity to urge upon the government the justice of such modifications of those laws as shall protect the rights of conscience, and remove those formidable barriers which now impede the progress of the only system which can renovate and ennoble the interesting but degraded inhabitants of British India.

As we have been favoured with a series of documents from the Bombay Missionary Union, which have been printed at the American mission press in that town, we shall attempt to put our readers in

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possession of the legal facts in question, and then give such illustrations of their baneful influence as must surely arouse the Christian Churches to a sense of the propriety, justice, and necessity of making a prompt and energetic appeal to the British legislature upon it.

The following questions were proposed to the Shastrees of the Sudur Udalut in Bombay. We insert them, with the replies, because they come from the highest native legal authorities in that Presidency. They are in every respect unfavourable to converts as far as law is concerned.

"*Quest. 1st.*—If a person, who is living with his near relations, change his religion, is his claim to a share in the property of his father and ancestors valid, or is it not? What is said on the subject in the Dhurmu Shastru?

"*Ans.*—His claim is not valid.
(Signed)

NEERBHUYU RAMU DYARAMU,
Shastree,

KASHINATH VISHWUNATH,
Shastree,

GOVIND NARAYUN, *Shastree.*

"*Quest. 2d.*—If a person, who has taken his share of patrimonial property, have lived apart from the other members of the family, and then change his religion, has he right to retain his portion, or does it lapse, and belong to his heirs, according to the Shastres?

"*Ans.*—He who has so changed his religion, is to be viewed as an abandoned person, and has forfeited his right to that property, and his heirs inherit it, according to the Shlok.

(Signatures as above.)

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“*Quest. 3d.*—If a person, having a wife and family, change his religion, has he the right of retaining his wife and family still with him, or has he not?—and if he has, do his children succeed to his property and means of subsistence, or otherwise, according to the Hindoo law?

“*Ans.*—If, of his own choice and free will, he has changed his religion, there is nothing expressed in the Shastrus respecting an expiation. Thus far is said, that he is to be accounted dead,—an effigy of him is to be made, and funeral rites are to be paid to it as if it were him. His wife and children are his heirs.

“These two subjects, Putnee and Prayuschit, are treated of in the Mitaksharu.”

(Signatures as above.)

The Gospel has induced many, in the ages which are past, to sacrifice friendship, and ease, and comfort, and property, and even life itself, for the cause of Christ. In India, it has led to this bold profession; and in India it will still exhibit it. But why should not every Christian, both in India and throughout Britain, exert himself to remove this stone of stumbling. The Legislature will, in all probability, listen to the reasonable appeals which may be made to it. There are few, if any, of the Company's Civilians, who are acquainted with the facts of the case, who do not greatly bewail them, and who do not ardently wish to see an improvement in the administration of the law referred to.

“The Moohummudan Law on these subjects is equally express, and quite as oppressive as the Hindoo. The requisitions of the Koran, on which the code of civil law is founded, are well known. According to them, a Moosulman,

on becoming an infidel, is liable to a deprivation of the property he has himself acquired, as well as that which descends to him by inheritance. ‘It is laid down by Mr. W. H. Macnaghten, in his principles and precedents of Moohummudan Law, p. 1, as a principle of inheritance, according to the Soonee doctrine, that ‘Slavery, homicide, difference of religion, and difference of allegiance, exclude from inheritance;’ and by a precedent quoted at p. 86 of that work, it is evident that although apostasy from Moohummudanism, would not invalidate the descendant's right to property devolving on him by the death of his ancestors before his conversion, he would be entitled to none whatever originally devolving on him, after his change of religion. See also Sect. vi. p. 21, of the same work, where it is assumed that, ‘entire exclusion from inheritance is produced by becoming an infidel. That the Scia doctrine of inheritance on this point agrees with the Soonee, is mentioned in the same work, p. 40, and of course the results, by this interpretation, would be equally oppressive.’ ‘The legitimate conclusion deducible is, that in British India a renouncement of Moohummudanism necessarily deprives the convert of all right to property, ancestral or acquired, devolving on him, or possessed by him at the time of his conversion.’”

“The following extract of the speech of R. Macan, Esq. of the Honourable Company's Civil Service, and late Judge at Juanpore, supplies an eloquent and decided testimony to the fact that the Hindoo and Moohummudan laws of property and inheritance are interpreted as opposed to the rights of converts to the Christian religion; and, in a very feeling

manner, evinces the necessity of the interference of the legislature.

“ ‘It may not, however, be considered out of place, just to mention here, that there are some obstacles to the spread of the Gospel amongst the rich and respectable natives, which are really very appalling in their nature. I allude to the Hindoo and Moo-hummudan laws of inheritance, as recognized within the British dominions; by which persons of those persuasions, professing Christianity, may not only be prevented from succeeding to any share in hereditary property to which they might otherwise be entitled, but they are actually liable to be deprived of any ancestral estates which they may be in possession of at the time of their embracing Christianity. Thus, to the loss of caste, and exclusion from kindred and friends, is added absolute beggary; and with such painful sacrifices in prospect, who can be surprised that the rich and respectable natives should feel some reluctance to pay that attention to our Missionaries, and to subjects connected with religion and education, which under other circumstances they might be disposed to do?’

“ ‘The faithful Missionaries of all denominations have removed every impediment to the diffusion of religious knowledge, which zeal and diligence could effect; they have mastered the languages of the country; they have translated the Scriptures into the various dialects of India; they have written tracts and established schools: but the obstacle which has been alluded to they cannot surmount. It is to be hoped, however, that under an enlightened Christian Government, such a barrier, not only to the spread of true

religion, but to the improvement of the country, and the civilization of the people, will not long be allowed to exist. But until it is broken down, often must the Missionary, while reasoning of righteousness and temperance, be pained to hear the language of Felix to the Apostle Paul, ‘Go thy way for this time; when I have a more convenient season, I will call for thee.’ Often, too, it is to be feared, will the proud breast of many a Briton be forced to swell indignant within him, at being obliged, while presiding as a judge, to dismiss from before his judgment seat, to penury and obscurity, the humble followers of his blessed Redeemer; and for no other reason, than because the name of Jesus shall prove dearer to the heart, than father or mother, houses or home, than wife or children.”

A few facts will be sufficient to illustrate these legal opinions.

“ ‘A man of the name of Narapot Singh, of the Bramhuncal caste, is the son of the late Pooran Singh, who was a wealthy Zumeendar, near Guyah, in the province of Behar. On his demise he bequeathed his property, (which consisted of six Mouzas, realizing an annual rent of about 16,000 rupees, in the following manner; viz. three Mouzas, producing 8000 rupees a-year, to Narapot Singh; and the other three Mouzas, producing a like sum, to the children of his brother. Soon after this event, Narapot Singh came to Calcutta, and there embraced Christianity. This intelligence was no sooner communicated to his cousins, the other party included in his late father’s will, than they seized upon his property, and have retained possession of it ever since, now upwards of twenty years. The Rev. Mr.

Ward, one of the Serampore Missionaries, advised with several magistrates on the subject, particularly with the judge of the court at Guyah; but being informed, that according to the Hindoo law, as administered in the provincial courts, he (Narapot Singh) had forfeited all claim to his property, he advised him to suffer the loss rather than engage in a law-suit, which must, according to the present regulations, be decided against him. He is, therefore, now suffering the loss of about 8000 rupees a-year; and this having continued for 20 years, makes a total of 1,60,000 rupees, besides interest, which he has forfeited merely for becoming a convert to Christianity. At present, Narapot Singh is engaged as a native preacher in Calcutta, under the patronage of the London Missionary Society. Should it be considered necessary, the most indubitable evidence can be obtained to substantiate the above facts."

The Rev. J. Peggs, of Coventry, late missionary in Orissa, relates the following incident in his valuable and interesting pamphlet, "The Claims of India," which must deeply affect every pious reader.

"After preaching at Chitpore-Road Chapel, Calcutta, having inquired if any wished to receive Scriptures or tracts, in looking round I observed a young Baboo, of respectable appearance, sitting on one of the benches, apparently considerably interested in what was going on. I asked him if he would accept of a book. 'Yes,' he replied, 'if you will give me a Christian Catechism.' I wished to present him with the Gospels in English and Bengalee, to which he objected, saying, 'I have the whole Bible in English, which I not only read, but believe to be

the word of God.' 'Do you indeed?' said I. 'Yes,' he replied, 'for I am a Christian.' I inquired whether he belonged to any church. He said, 'No;' but added, that he had a strong desire to unite with Christians, *from which he was deterred by the present state of the Hindoo law, respecting inheritance, and the disposition of his relatives, who, when they knew that he had avowed himself a disciple of Christ, would immediately disinherit him.* Being taught in English, and recommended to read the Bible about fourteen years ago, by an elderly English gentleman, of the name of Scott, from that time he had been convinced of its truth. In the course of conversation, he gave me his name, and referred me, for the truth of what he had said, to two respectable English gentlemen; *he also added, respecting it, three or four times, that he knew several respectable and rich Bengalee gentlemen, who were similarly situated, believing the truth and excellency of the Christian faith, but fearing to confess their sentiments, lest they should be plunged at once into poverty.*"

It is lamentable to perceive that a spirit of subserviency to these national prejudices has been displayed in the Indo-British army. Bishop Heber states, that at Meerut he attended a small congregation of native Christians, about twenty people were present, among whom he found the *Naik*, or corporal, who, in consequence of his embracing Christianity, *was very absurdly, not to say wickedly, disgraced, by being removed from his regiment, though they still allow him his pay!*

It is surely high time for sincere Christians of every name to unite in one firm protest against such intolerant and mischievous laws; but suggestions upon that subject must be reserved for another paper.

HINTS ON AN ALLEGED DEFECT IN DISSENTING PREACHING.

To the Editors.—GENTLEMEN, I am anxious to avail myself of your publication, in order to invite the attention of the wise and good among Dissenters to a subject which strongly presses on my thoughts. I may be singular; I may be thought censorious; I wish it may be shown that I am wrong.

I am very much afraid that it is the practice with us, as a body, to cultivate a style of preaching which is very far from being the best. I do not know how to describe it better than by the term "*generalizing*." The habit has arisen of making statements in so very large and general a way, that people forget to apply them to themselves; so that, although intended for all, they are really appropriated by none.

The dread of legal preaching has led ministers to deal much in general principles, and abstruse points of doctrine, to the neglect of striking and graphic descriptions of character, and frequent exhortations to the performance of duties which are incumbent on all, and more or less discharged by all, but the marked and exemplary performance of which is the only token by which the Christian can be recognised in the crowded walks of life;—of course I refer to the every-day duties of life—duties to God and duties to man;—some of them acts of the mind, others of the body, but all comprised in that wonderful summary of religion and morals, "Love the Lord thy God with all thy heart, and thy neighbour as thyself."

Progressive holiness, the Divine life, growth in grace, Christian vigilance, and other general terms, are in frequent use; but there is

not that pointed exhibition of prevalent vices and errors which the state of the religious world must be held to require.

The Evangelical Clergy of the Established Church differ widely in their mode of preaching from their dissenting brethren. With an equally clear and full exposition of the great doctrine of heavenly mercy, they unite a far more frequent and particular specification of the points in which Christians ought to be "lights of the world." That they do this without being considered unduly or offensively personal, their generally crowded churches are abundant proof. I am confirmed in my view of the matter by the repeated remarks of excellent friends of mine, accustomed to attend on evangelical preaching in the Church. They have told me that they have always been struck with the generalizing style adopted in dissenting chapels in different places, and that it appeared to them far less striking, and likely to arrest attention, than the manner of the clergy.

The recorded discourses of our blessed Saviour abound much in pointed exhortations to the practical duties of life, and these duties were by him specified individually, and not left to be included or not in general descriptions of virtuous character, according to the prevailing taste, or the prevailing infirmities of his hearers. I am persuaded that a careful comparison of these holy memorials, with the discourses most in favour among us, will fully justify the hint I presume to give, and do more to illustrate the subject than any disquisition with which I might encumber your pages.

In thus freely expressing my

sentiments on this matter I must beg to be understood to allude to no particular individuals, but to the whole dissenting body. The habit referred to undoubtedly exists in very different degrees in different individuals, according to their various habits of mind; but it appears to me to be a general characteristic of preachers among us. It is acquired at our colleges, and receives the sanction of many of our most justly respected and popular ministers.

The mischiefs resulting are too obvious to need much exposure. To the careless and irreligious, it does much to render preaching unintelligible, and more to make it

uninteresting; while in the really sincere, it is apt to engender a sickly and sentimental piety, very unlike the vigorous, and purifying, and self-denying principles which Christianity exhibits.

If you should consider these observations deserving of attention, perhaps you will give them a place in the Congregational Magazine. I make no apology for the freedom of my strictures on the practice of ministers, because I claim community of purpose with themselves; having no other object than to do good.

I am, Gentlemen,
Your obedient servant,
AUDITOR.

EXTRACTS FROM GESENIUS' HEBREW GRAMMAR.

No. II.

Brief Historical Sketch of the Hebrew Language.

1. The golden age of this language comprehends that period during which the older historical books (Pentateuch, Joshua, Judges, 1st and 2d Samuel and Kings); and the works of the principal poets and prophets (Isaiah, Joel, Amos, Habakkuk, most of the Psalms, Proverbs, and Job,) were written. Jeremiah, Ezekiel, and a few others, bring us to the verge of the silver age.

The language of the Poets, besides being marked by a rhythm produced by measured, parallel lines, as also in regard to words, grammatical forms, and composition of words, several peculiarities, by which it is distinguished from the common dialect, and which ought not to be left unnoticed by grammarians and lexicographers. Of these peculiarities, however, the majority are idioma-

tical in a cognate dialect, namely, the Syriac.* The language and rhythm of the older prophets, Isaiah, and Joel, are purely poetical; those of the later, e.g. Jeremiah, approach nearer to prose.

2. Subsequent to the captivity commences the silver age of this language and literature. The poetry is feebler, and approaches

* In the preface to his larger Lexicon, Gesenius gives several instances of words which, in Hebrew, are poetical, but in Syriac are the common forms: the following are a specimen—
 אֱלֹהִים for God; אִישׁ for man,

for אֱלֹהִים God; אִישׁ for man, &c. He adds, "Whether from this ascertained fact any conclusion can be drawn in favour of closer connection between the Hebrew poetry and Syriac literature, I very much doubt; and one may more correctly explain the facts of the case, by supposing that these words, at first uncommon and poetical, became by degrees to be used in ordinary and historical diction. The same may be observed in the latter historians of Rome, though in them resulting from a somewhat different cause." *Heb. Hand. W. Buch. 1ster Theil.* W. L. A.

to prose, the taste is less pure and refined, and the authors are almost mere imitators of the older classics of their nation, [i. e. *their subjects and style are somewhat similar.*] The orthography and idioms evidently diverge from the ancient models, and tend towards the Aramaic. There are, nevertheless, not a few portions, which, though in point of history they must be placed in this age, equal even the oldest specimens of the language, e. g. some of the later Psalms; while others, such as Ecclesiastes, though they have the peculiarities, which mark a later age, are still highly estimable from their sentiments, taste, and style. The composition of the latest Hebrew book, that of Daniel, cannot be placed earlier than the age of the Maccabees. Indeed, of this, as well as of the book of Ezra, several portions are pure Chaldee.*

These Aramaic peculiarities are most apparent in the Book of Chronicles, Esther, Ecclesiastes, Daniel, and Jonah: somewhat

purer is the language of Ezra, Nehemiah, Zachariah, and Malachi. To the orthographico-grammatical peculiarities belong to the general *scriptio plena* of the vowel-letters, and , as דָּרָא for דָּרָא; the commutation of א and ה at the end of a word; and the use of ש (*shin prafixum*) for שָׁא; &c.

3. During the latter period (from 500 till 150 B.C.) the Hebrew tongue was the language chiefly of writings and inscriptions; as the popular dialect was almost the same as the Chaldean, which had been learned during the captivity, and which, in the time of the Maccabees, had nearly entirely superseded the old Hebrew. The relation of these two cognate languages may be illustrated by that of the High and Low Dutch. It is entirely a mistake to suppose that the old Hebrew became extinct along with the carrying into captivity.

4. Since then, however, the old Hebrew has become a dead language. During the middle ages the study of it was engaged in chiefly by the Rabbins; but the progress made by them has been greatly exceeded by that gained by many learned Christians who have studied it in order to throw light by it on the criticism of the Bible.

5. *Obs.* 1. The name "*Hebrew language*," is not found in the Old Testament, but we have "*the language of Canaan*," Isa. xix. 18; and "*The Jews' language*," Isa. xxxvi. 11. This, however, is without doubt merely accidental. More recently the name "*Hebrew language*," γλῶσσα τῶν Εβραίων, 'Εβραϊστί, was used in a more extended sense of all the Aramaic dialects of Palestine, as distinguished from the Greek, vide John v. 2, xix. 13. The term *lingua sancta* was applied to it by

* The facts respecting the language of the different books mentioned in the above paragraph must be separated from the opinions respecting the history of these books, with which Gesenius has mixed them up. The author speaks as one who has entirely relinquished the idea of inspiration; and he judges, accordingly, of the books as he would of the remains of any other ancient nation. His remarks, therefore, cannot be considered as in any degree invalidating the claims to inspiration of the books he has specified; but simply stating the result of his inquiries into their language and style. The Chaldaisms of Daniel are very numerous, and marked, but this may be accounted for, from his prophecy having been written in a country where Chaldee was the vernacular tongue, without resorting to the opinion expressed in the text—an opinion which is opposed by all the evidence, external and internal, which can be collected on the subject. The Chaldeeisms of Ecclesiastes (if it is to be considered as written by Solomon,) I confess I cannot account for. W. L. A.

the Jews, as it was the language of their sacred books, to distinguish it from the *lingua profana*, or that spoken in the Aramaic tribes.

Obs. 2. Of the provincial peculiarities we find a few in the Hebrew, but these are of little importance. Thus, in Judges xii. 6, we are told of the Ephraimites being betrayed, by their pronunciation of the *w*; and in Nehem. xiii. 24, mention is made of the speech of Ashdod.

Obs. 3. From some language to which it is not allied, the Hebrew has borrowed some word, which became naturalized in it; viz. from the Egyptian, names of places in that country, as *נ* *a flood, the Nile*; *נ* *a reed of the Nile*; and from the Persian at the time of the Persian usurpation, as *פ* *a park*; *ד* *a daric*. Some resemblances also between Hebrew and some of the older tongues of farther Asia are discoverable, especially in the names of plants, or animals, conveyed from one country to the other; as *ק* (Malab. *kapi*, Sansc. *kabi*,) *an ape*; *ת* (Sansc. *togii*) *a peacock*; *א* (Sansc. *aghil*) *an aloe*.

Obs. 4. In respect of copiousness, the Hebrew must be ranked between the far wealthier Arabic and the still poorer Aramaic. We cannot imagine that in the remains of the old Hebrew which have come down to us, we possess all the words of that language; but those which are lost are not to be regarded as of high value. Its richness and force are chiefly apparent in the expression of

religious ideas. A few older words, themselves lost, are preserved in proper names; as *ת* pl. *ת* towns from the sing. *ת* which occurs as a proper name.

Obs. 5. The resemblances between the Hebrew and the Western tongues are confined chiefly to the names of eastern productions, which had been brought from the east to Greece;* as *ר* *byssus* the Egyptian cotton-tree; *ק* *carbasus*, (Sansc. *karpāsa*) *fine flax*; *ל* *frankincense*, &c.

* This statement of Gesenius, though not peculiar to him, is very questionable. Col. Vans Kennedy, in a recent work, goes so far as to affirm that he has not been able to discover a single Hebrew word which could be identified with any term in Sanscrit, Greek, Latin, Persian, German, or English. The force of the learned Colonel's remark, however, is considerably diminished by his admitted ignorance of the Hebrew, beyond its first elements; and though this will not apply to Gesenius, yet I confess I cannot admit the propriety of his remark, unaccompanied as it is by any attempt to explain those coincidences between Hebrew and the western tongues which are found in words that have no connexion with natural history. This is not the place to adduce all the examples which might be brought forward; the following, however, may serve as a specimen: *ב*

(*bama*) Syr. *ܒܡܐ* (*bomo*) Gr. *Βῆμα*, Dor. *βῆμα* and *βωμὸς*, *a height, an altar, a tribunal*; *ק* (*keren*) *a horn*, Lat. *cornu*; *ק* (*ava*) *to desire, covet*, Lat. *aves*; *ק* (*jadai*) *to howl*, Lat. *ululo*; &c. Until these and many other coincidences, can be explained, I must continue to believe that the Hebrew and western languages are not such entire strangers to each other as Gesenius and some other philologists would make them.

W. L. A.

ON THE RIGHT OBSERVANCE OF THE PROPOSED FAST DAY.

ANOTHER day is set apart for special humiliation and prayer. Every one will say, this is very proper. But it is one thing to make this hasty acknowledgment, and it is another and a different thing to observe it properly. It may be well then to pause on the subject. If it is of *any* importance that such a day should be observed, in our Churches, it is of *great* importance. Let it be entered on and anticipated by serious and devout consideration.

The mind may perhaps be awakened in some degree by a recurrence to the past. We have already, on several occasions, given ourselves to these more special services. There can be no doubt that real good has arisen from them to many of our churches; but has not that good fallen short of even our limited expectations? When we consider that God in his holy habitation is "the hearer and the answerer of prayer;" that he waits to be gracious; and that he is "more ready to give than we are to receive," must we not be driven to the painful, but salutary conclusion, that our prayers have not found a more decided answer, because we have more or less "asked amiss?"

By many, has not the invitation to past services been met by the love of novelty rather than by the sense of duty? They have become cold and weary under the regular and common engagements of religion, and they have been anxious to see "some strange thing" in the churches. Under the force of this craving feeling, they have hastened to unite in our services; and their unusual and solemn character has impressed them, while the ardour of others has given

some excitement to their passions. They have been pleased; they have concluded they were profited; but they were mistaken. The pleasure they had in their social engagements was not transferred to the solitude of the closet. Where there was nothing but God to impress them, they remained unaffected. Yea, instead of being reduced to profound self-abasement under the predominant sense of sin, they have indulged a vain elation and self-satisfaction of mind, in having done more than is usual to themselves, and more than others can be persuaded to do. Is this to keep a fast unto the Lord?

How many have been disposed to regard, not only the day as extraordinary, but the temper of mind we should bring it to as of the same character. These persons, therefore, have endeavoured to work themselves up to a state of penitence and prayer fitted for the occasion, and they have as readily discharged themselves from this state of feeling on the close of the services. It is evident, that they have fearfully mistaken the intention of them. It was not meant that they should, for the time, put on and put off this temper of mind like a garment, but that the tone of feeling should be permanently invigorated to influence our future conversation. To them the extraordinary exercise has brought exhaustion, not renovation. Instead of having more life infused into ordinary services, they have decidedly less. Their vows, made in the heat of feeling, are broken; their prayers are forgotten. The common and daily claims to worship and to obedience have less interest with them; and they are scarcely to be awakened to sincere penitence,

earnest prayer and holy expectation by the means of the ordinary and standing means of grace. Is this to keep a feast unto the Lord?

Again, have not many who have professed to observe these days, done so partially and with some reluctance. They have been unwilling to lose reputation in a matter supported by general consent; but they have been backward also to uphold it with the full force of their example. It has indeed been seriously and frequently maintained, that it is impossible for men in business to consecrate a *whole* day to such purposes. Thus the poor have been left to become poorer still in giving the day to the Lord, while the rich have managed dextrously to balance the interests of the Exchange with those of the Sanctuary, so that at least no temporal engagement might suffer. This has gone so far, that the arrangements of the day have been made subservient to it. The prime of it has been given up to worldly pursuits; and the early and closing portions of it only given to its avowed purposes. The consequences may readily be seen.—Apart from lowering the importance and solemnity of the engagement altogether, the day, which should be eminently one of calm and deliberate reflection, becomes one of more than common haste and bustle. The merchant *hastens* to an early prayer-meeting, and *hastens* also to leave it. He expresses a hope that it will not be protracted beyond a certain hour, for otherwise he will be too late for his morning letters. The ministers engaging are not perhaps prepared to consider the importance of his claims, and the service runs on beyond the time he has assigned to it. His mind is restless: when he is released, he *hastens* to re-

deem what has been lost; he plunges into the full tide of commercial occupations; rescues himself from it as the day closes; joins his family; partakes the usual meal; *hastens* again to the Sanctuary, and unites in its solemn services with sentiments similar to what he would possess in the ordinary weekly Lecture. Is this to keep a day unto the Lord? Is this to keep it as our Fathers (of blessed memory) kept it?

Let it not be said, that this is stated without sufficient allowance to the real difficulties with which men of business have to contend. It is readily allowed that there are *many* difficulties, and that occasionally they are insurmountable. But generally, it is maintained, in a full view of the case, that these difficulties are not impracticable, but may be dealt with and disposed of under the force of ordinary resolution. Do not these very persons manage to give whole weeks to recreation? Are any so immersed in business as not to rescue some days in the year, and devote them to pleasure? Who shall say that there is any thing like an impossibility in the way of dedicating a single day to the high purposes of devotion? In ordinary circumstances, then, the ground must be abandoned; and the plea must resolve itself into nothing better than disinclination. The writer is persuaded, from what he has seen, that it is better not to observe the day at *all*, than to observe it thus partially and in haste. The intention is to separate us wholly from the world, and to raise us to a fresh and higher tone of religious feeling; and if we do blend the claims of the world with its solemnities, we do a violence to our habits and conscience, from which it may be hard to recover. To trifle with *ordinary* means is suffi-

ciently evil, but to trifle with *extraordinary* means is still worse ; it is to place ourselves in the condition of a man who has tried the best remedies, and whose disease has united their influence.

Finally—may not our past exercises on these otherwise delightful occasions become to us a copious source of humiliation. That so few have attended these services in comparison with the numbers who had the opportunity ; that so many who have attended them have done so with such partial interest, and defective motives ; and that those who have given them their best attention, have not profited more abundantly ; is surely cause for present abasement and confusion. Our holy things condemn us, " Our prayers need praying over again, and our very tears need washing in the atoning blood of our Saviour."

Then, as to the present time, it may be said, without the fear of starting objection, that our circumstances are such as to make a special service eminently necessary and deeply interesting.

Our country is placed in a most critical situation. Questions of the deepest moment are now in agitation, which, as they shall be determined, will have a conservative or ruinous influence on the whole frame of society. Meantime, there is reason to fear that our sins may provoke the hand of Providence to dispose of them rather in judgment than mercy. Its direction is not sought, and it may justly be withheld. Our Sabbaths are daringly profaned ; the name of God insulted and blasphemed ; the common decencies of life are outraged ; the incendiary has carried the fire-brand into his neighbour's possession, and destroyed the bread of life ; vice has assumed new and monstrous appearances,

and man has slain his brother-man, not in revenge for injury, but in cold blood, and for a morsel of bread. The whole frame and form of society is shaken, and all things are out of place. Luxury and penury, intemperance and want, oppression and resentment, infidelity and fanaticism, indifference and presumption, are found together, but are found in conflict. The hand of God is evidently stretched out over the land, that we may see it and take warning ! Distress has pressed heavily on every class of society, and dried up the resources of industry, while pestilence, like a spectre of death, stands on our shores, only waiting to be let loose to destroy a people too well prepared for destruction. Alas for the land ! it mourneth, but not after a godly sort. It is brought low, but it is in circumstance, not in humiliation.—There are those indeed who pray for its salvation, and who support their prayer by strenuous exertions ; but hitherto they have been inadequate to the occasion. The mighty and turbid tide of corruption rolls on to its destination, and *all* the efforts of *all* the good, seem only as the gentle rain from heaven falling on and slightly disturbing its surface, but neither changing its nature nor checking its force. " Is not this a time to call upon the Lord ?"

Holy Brethren ! ye who are constrained to stand between the nation and her ruin, let us unite to keep a day unto the Lord, under the persuasion that a people's prayers may do more for their salvation than a people's counsels, since the one appeals only to *human*, the other to *divine* wisdom. Let us seek more of the spirit of prayer, that our prayers may assume the urgent character of our circumstances. Let us pray in faith and in

hope, for there is much to encourage these graces, while there is every thing to promote unfeigned contrition. Let us mourn *apart*, and mourn *together*, for apart and together we have sinned. Let us make sacrifices, and show a readiness to dedicate the entire day to God, and not discourage others, by giving part to the church and part to the world. Let the merchant lay aside his merchandize, the scholar his books, the mechanic his handicraft, and the child his toys, and let us all appear before the Lord, acknowledging our sins in the dust, and by one consent let us offer, from innumerable congregations, our fervent believing prayer for ourselves, our country, and the world. Who can tell?—the Lord may hear—and turn—and forgive, for he is very pitiful and of great mercy.

Especially, let us desire that the proof of our sincerity and profit may be found in carrying out the vows and impressions of the day into future time. Let us see that the tone of principle and piety may not be relaxed; but that we may be more strong in the Lord to meet the crisis of the country, and to seek the redemption of the world. Let it be a time of inquisition for sin, and let every "easily besetting sin" be exposed and sacrificed at the foot of the cross. Let us take fresh hold of the righteousness of the Son of God, and, "as we live in the Spirit, let us walk in the Spirit" also. Let us "yield ourselves unto God, as alive from the dead," conscious that after all our professions we have not yet been entirely *his*. Let us resolve to oppose ourselves to vice of every form as the vicious themselves support it by day and by night, and with the whole soul. Let us sub-

due extravagance by our sobriety; inflame indifference by our zeal; conciliate contention by our charity; and confound infidelity by a living exemplification of the power of God in the Gospel of his Son. Let us raise our protest every where against national iniquity, and insist that the slave be emancipated—that education be universal—that the poor find reward for their labour, and, that men be taught to "fear God," as well as to "honour the king." Would God destroy a people in which such a church was found?

Above all, whatever may be the destinies of our land, let us habitually feel that we have interests dearer to us than any it can present to us, *dear*, unspeakably *dear*, as they are. Let us look steadily to the sanctity, the ingathering, and advancement of the Church amongst all people. Let us seek to be prepared to rise above local attachments and worldly advantages, so that, should the kingdoms of the earth perish, we may rejoice in that kingdom in whose dominion and blessedness there shall be no end. Fearful as the evils may be which we may be called to suffer, let us regard the evil as *transitory*, the good as *permanent*; and, by the strong perception of faith, let us steadfastly look to the period, so surely promised, in which the world of mankind shall be restored to the favour and enriched by the blessing of God.—Thus shall we "dwell under the shadow of the Almighty," and He will "hide us in the secret of his pavilion!"

Hackney.

A. R.*

* This excellent Paper was written at the request of the Congregational Board.
EDITORS.

OBSERVATIONS ON THE "REMARKS ON DR. BLAYNEY'S
CORRECTIONS OF THE BIBLE."

It is quite certain that Dissenters as well as Churchmen have expressed their approbation of Dr. Blayney's labours on the text of the authorized version of the Bible. For instance, the late Dr. Edward Williams, who, both as a theological tutor and a divine, may be considered as writing from actual knowledge of the subject, has given the following opinion:—

"For accuracy of printing, the Oxford edition of 1769, superintended by Dr. BLAYNEY, Regius Professor of Hebrew, at Oxford, is much esteemed. The valued correctness extends not merely to the text, but also to the contents of the chapters, the marginal renderings and references, chronological dates, &c."—(*Christian Preacher*, p. 415, ed. 1800.)

I state this, not with a view of proving that Dr. Blayney must be right; but to show the propriety of expecting that good reasons should be given before his exertions are set aside as of little value.

The writer of the remarks observes:—

"The instructions which Dr. Blayney received, ordered him to collate 'The folio edition of 1611.' Now it would appear from this, that the delegates imagined that the year 1611 only produced *one* edition. But when it is recollected that the new translation was to supply the wants of the whole community, the assertion I am about to make will appear very probable, that there were *four*, if not *five* distinct editions published, to meet the demands of the public in that year, besides other editions, bearing the dates of 1612 and 1613."

The reason here assigned does not make it probable to *me* that 'there were four if not five editions' published in 1611. At what part of the year was the first edition published?—If late in the year, the thing is not probable—scarcely possible.—If early in the year, it was still known *beforehand*, 'that the new translation was to supply the wants of the whole community;' which may have been done by one large impression, as well as by four or five smaller ones.—Undoubtedly, however, there *may* have been four or five editions in 1611; and when the point shall have been duly proved, there will not be the slightest objection to the belief of it.

The writer of the remarks goes on:—

"Surely, then, as these editions must have passed under the eyes of the translators themselves, the way to have obtained an accurate standard edition of the authorized version, would have been to have collated these early copies together; but I fear the Oxford doctors had no collection of early editions in their possession, or were forgetful, if not altogether ignorant of these facts."

What facts?—We have had only surmises. But admitting, (what has not been proved,) that four or five editions *were* published in 1611, shall people who lived sixty years ago be lightly spoken of, because they were less knowing in that matter than ourselves?—Shall we, therefore, talk of what 'the Oxford Doctors of those days may have possessed or forgotten, or been ignorant of? The current opinion has lately been, that *two*

editions, somewhat differing in size, were published in 1611. If it should be at last discovered that four or five editions were published in that year, let us at least bear our faculties meekly under so great an accession of knowledge.

When I read, "Surely then these editions [of 1611, 1612, and 1613] must have passed under the eyes of the translators themselves," I suppose it is meant that these editions were revised by the translators.—If it be so, why stop at the year 1613?—Why not have recourse to the editions of subsequent years, so long as the translators survived? If the translators thus went on revising, it must, manifestly, be amongst the *last* editions published in their life-time, and not amongst the earlier editions, that we shall find the true standard of the version.—But in reality, nothing has been produced that can for a moment sustain the notion of different editions having been revised by the translators. Did the translators *meet* for the purpose of revising these editions, as (we are informed) they met for the purpose of settling the translation?—let the evidence of the fact be produced. Did any *individual* of them make alterations?—let his warrant for so doing be exhibited. May it not, on the other side, be asserted, as far more probable, that the version, when once committed to the press, was left to the care of the authorized printer?

On the alterations of the *italic words*, concerning which Dr. Blayney had stated, that in effecting them he "had frequent recourse to the Hebrew and Greek originals," there are the following remarks.

"Now, when I turn to the translators' preface, I find them stating, that besides the Greek and Hebrew originals, they did not think much

to consult the translators and commentators, *Chaldee, Hebrew, Syriac, Greek, or Latin*; no, nor the *Spanish, French, Italian, or Dutch.*"

Did, then, the translators use this language with reference to the words in *Italics*?—Certainly not. Or, does the author of the Remarks suppose that such a plan was adopted for the purpose of insuring correctness in that particular?—Truly, that would be to overshoot the mark. Translators and commentators may very justly be employed in ascertaining the meaning to be conveyed; but when that meaning is to be expressed in English, a comparison of the Hebrew and Greek with the English can alone point out by what words in the version the elliptical brevity of the originals must be supplied.

I have now touched upon the leading points of the remarks—not with a design of engaging in controversy, for I am averse to every thing of the kind—but to show that the subject is environed with greater difficulties than the writer is aware of. Let me also intreat him not to persevere in the course he has marked out for himself;—should he do so, he will do more mischief to religion than the longest life that is conceded to mortals will enable him to repair.*

PAMPHILUS.

* We readily insert this communication from an unknown correspondent, as we sincerely wish that historical truth should characterize all the statements which appear in this journal. At the same time we shall, with equal readiness, insert any reply *Beta* may send, as we feel that the accuracy of the authorized version is a question of no trifling moment, and which, in times like these, is not to be put to rest by admonitions such as are contained in the closing sentence of this communication. EDITORS.

MICHAELIS ON THE GIFT OF TONGUES—A FRAGMENT.

— STILL more remarkable is the confusion which was occasioned by abuse of the gift of tongues, for it is perfectly inconceivable how any thing of the kind could have taken place, if all who spake with strange tongues, did it in consequence of their being moved by the supernatural power, and impulse of the Holy Spirit. This would have been to employ the gift in a manner altogether irrational where it was impossible to effect the least good, and merely with a view to show themselves off. They spake before the church, in foreign languages, which the church did not understand, and which were not understood by a single member of the church; for it was often the case, that there was no one present who could interpret for the benefit of the rest. This was practised, not by one, two, or three (though I should deem this more than enough), but a number of speakers, in strange languages, obtruded themselves on the congregation, with this irrational species of Divine service, or edifying speeches, in which they only heard themselves, or were desirous of exhibiting something extraordinary, for the purpose of attracting the admiration of others. Several of them spoke at the same time, which necessarily produced confusion:—could these be all impelled by the Holy Ghost? They also prayed before the congregation, in foreign languages, and expected they should add their *Amen* to them.—What absurdity! Many among them were not even able to translate the Greek which they had spoken, from which it appears, that they did not understand it themselves. Is this to be regarded as a gift of the Holy Spirit?

The real state of the case appears to me to be this. It is indisputable, that a real supernatural gift of the Holy Spirit, consisting in persons being enabled to speak in foreign languages, which they had never learned, was, immediately on the first effusion of the Holy Spirit, imparted to the Apostles, and also communicated to others, Acts ii. 4—21. Cornelius, and those who were assembled with him, received it, Acts x. 44—46; and the miraculous supernatural gift was so acknowledged by all, that Peter not only deemed them worthy of baptism, which had hitherto been denied to the uncircumcised, but also adduced it, at Jerusalem, in justification of their baptism, which the Jewish converts admitted to be valid in argument, ch. xii. 15—18; xv. 7—9. This same supernatural gift, Paul imparted to the twelve disciples of John, ch. xix. 6. Nor, have I any doubt, that there were those in the church at Corinth who possessed it: but, in a church of so very fanatical a character, in which it was regarded as the most shining endowment, *imitation* arose; and what is said by Paul of the abuse of the gift, is, in my opinion, to be referred to this imitation, and not to any exercise of the real gift. The imitation might vary exceedingly. Sometimes it was nothing but gross imposture; sometimes display, not altogether free from imposture: sometimes it originated in misconception—persons supposing that it was edifying and awakening, to pronounce something to the praise of God, or to pray in some foreign tongue, with which they were acquainted. Some might even have learned by heart a prayer in a foreign language, of which they were themselves ignorant, and

in order to produce excitement, pretend that it was a miraculous gift: always proving most successful when there happened to be no person at Corinth who understood the language, as we see was frequently the case. Nor was this all. They sometimes did not even understand the sounds, and were not able to give any interpretation, or any account of them, because they had only learned the sounds, not the language. It is possible that some may have given utterance to sounds that were perfectly without any signification whatever, and pretend that they were prayers in a foreign language—gross imposition! or fanaticism itself run mad! We may also conceive of others, who were foreigners, and who spoke or prayed in their native tongue, and it may easily be imagined that they could not translate, owing to their not being sufficiently versed in Greek to express themselves with perspicuity, and consequently left the translation to others. But if these foreigners, who prayed in their native tongue, pretended that they were exercising a supernatural gift, it was also gross imposture. There may also have been some, who, without deception, may have imitated the speaking in foreign languages—merely considering it interesting and edifying to pray or praise God in their vernacular tongue before a Greek congregation. Imitation is often connected with strange ideas of edification.

It may be asked, Why Paul does not oppose such fooleries or impostures with greater severity? Why does he not, point blank, detect the imposture? I must con-

fess, that in reading or writing these observations, I sometimes feel that it would scarcely have been possible for me not to write with a greater degree of severity, at least against the confusion occasioned by the tongues, and to call imposition by its true name of imposition; and in these chapters Paul, whose style is otherwise keen and impassioned, may not appear in the most favourable light: but we must take into the account, that he had not been at Corinth for several years, consequently he might suppose, or have heard, that such disorders existed, but would not directly assert or prove it: especially as he would not mention any names, which he carefully avoids in both his epistles to the Corinthians, in reference to any thing of a disagreeable nature. In the second epistle we find nothing farther relative to these abuses, not so much even as a hint respecting them, from which we may infer that the representations made by the apostle had gained their end.

Whether similar abuses took place with regard to other gifts of the Holy Spirit, such as are not infrequent in connexion with miracles and the healing of the sick, we cannot determine from any thing contained in these epistles. It is what I will not absolutely deny; but it appears that the gift of speaking in foreign languages had made the deepest impression on the feverish imagination of the Corinthians, and it was this that impostors, fanatics, and persons of weak intellect imitated.*

* Introductory Notes to 1 Cor. xii.

ON THE TRANSLATION OF MOSHEIM'S COMMENTARIES ON THE
AFFAIRS OF THE PRIMITIVE CHURCHES.

To the Editors.—IN the 5th vol. of Mr. Hall's Works, page 484, is the following passage:—

"I am much delighted with reading a new translation of Mosheim's Commentaries on the affairs of the Christians before Constantine. It appears to me one of the most instructive theological publications that has appeared for a multitude of years."

This alludes to the translation by R. S. Vidal, of which only half was published by Cadell and Davies, 1813.

Entertaining the same opinion with Mr. Hall, of the value of this work, and lamenting its unfinished state, I called upon the pub-

lishers several years ago, to inquire respecting the remainder. I was told that it was translated, but that they were deterred from publishing it by the insufficient sale of the first two volumes. I intimated that the uncertainty respecting the conclusion was one cause that the first part did not sell, which would be restored to its value by being completed. As far as my experience goes, it is a work very much wished for, and it would be happy for the public, if this notice, from so eminent a person, should be the occasion of their possessing it at last.

W. Y.

Norwich, Dec. 16, 1831.

POETRY.

A BROKEN HEART.

WHAT makes me court seclusion's shade,
And shun this vain world's gay parade,
Whose pleasures blossom but to fade?

A broken heart.

What makes me heave the deep-drawn
sigh,
And raise to heaven my weeping eye,
And inly groan—I scarce know why?

A broken heart.

What makes me bend before God's
throne,
There all my guilt and mis'ry own,
And seek my help from Christ alone?

A broken heart.

What makes the word of life so sweet,
That I could sit at Jesu's feet,
And never quit that dear retreat?

A broken heart.

What makes the cross such charms to
wear,
That while I gaze and linger there,
No room is left for dark despair?

A broken heart;

What is it mellows all my joy,
Weans me from ev'ry earthly toy,
And leads to bliss without alloy?

A broken heart.

What spreads new rapture through the
skies?

'Tis when a soul for mercy cries,
And angels see with wond'ring eyes

A broken heart.

What, though the wounds of sin are sore;
Jesus, my Lord, has balm in store;
I'll use it, till I feel no more

A broken heart.

KOHELETH.

HOPE.

THE fairest of Earth's daughters,
Whom men call Hope, I find
Deceitful as the waters,
Inconstant as the wind.

She painted on my future
Such rainbow tints of light,
That I forgot the louring cloud
That made them look so bright.

She wove a web of happiness,
Of aiken texture gay;
But, at night, I found unravell'd,
The work she did by day.

Her sweetest, softest melodies,
To my well-tuned harp she sung;
But she will not sing without it,
And 'tis broken and unstrung.

The wreath she twined, she told me,
Was from amaranthine bowers;
But it faded in the wearing,
Like other earthly flowers.

She said the hazy distance
Was beautiful and near,
And bade me launch my little bark
With not a thought of fear.

But the clouds began to gather,
E'en while I heard her speak,
And the stormy surges raging,
Soon drove me back a wreck.

Then smiling at my sorrow,
She bade me try once more,
'For fairer gales to-morrow
Would waft me to the shore.'

Away! insulting trifer!
At length I give thee up;
Nor think again to cheat me
By the cherish'd name of 'Hope.'

For thy origin is vanity,
Thy latter end despair,
And the heaven-born and the holy
Alone thy name should bear.

ZELIA.

THE TEMPTED SAVIOUR.

As oft with worn and weary feet,
We tread earth's rugged valley o'er,
The thought how comforting and sweet,
Christ trod this very path before!
Our wants and weaknesses he knows,
From life's first dawning to its close.

If sickness, feebleness, or pain,
Or sorrow, in our paths appear,
The recollection will remain,
More deeply did he suffer here;
His life how truly sad and brief,
Filled up with sorrow and with grief.

Homerton.

If Satan tempt our hearts to stray,
And whisper evil things within;
So did he, in the desert way,
Assail our Lord with thoughts of sin;
When worn, and in a feeble hour,
The tempter came with all his power.

Just such as I this earth he trod,
Sin only, having nothing here,
Then would I worship as my God,
And love him as my friend most dear:
This is the Saviour which I need,
Man, yet the very God indeed!

JAMES EDMESTON.

AN EPITAPH.

IN Chadkirk Burial Ground, Cheshire, are deposited the remains of the Rev. JAMES SHEPLEY, who was pastor of the ancient Congregational Church, at Hatherlow, in the same county.*

The grave is covered with a flat stone, containing the following quaint inscription, almost obliterated by age; but as it exhibits a memorial of a faithful pastor, deserves a place in this Magazine.

In Memory of the Rev. James Shepley,
Who died December 27th, 1769, aged 32 years.

Farewell vain world, as thou hast been to me
Dust and a Shadow; these I leave with thee.
The unseen vital Substance I commit
To Him that's Substance, Life and Light to it.

* Vide Congregational Magazine, vol. iii. pp. 457, 458.

REVIEW OF BOOKS.

The Self Interpreting Bible, containing the Old and New Testaments, according to the authorized Version, with an Introduction, Marginal References, &c. &c. By the late Rev. John Brown, Minister of the Gospel at Haddington. To this edition are annexed Two Thousand Critical and Explanatory Notes, numerous References and Readings, and a complete Index and Concise Dictionary. Also a Memoir of the Author by the Rev. John Brown Patterson, Minister of Falkirk. Glasgow: Blackie, Fullerton, and Co. 1 vol. 4to., with Portrait.

THE excellent Bible, bearing this title, has long been known to the Christian public, and has, probably, been more used and approved as a family book than any other. The reflections on each chapter are distinguished by two important recommendations—their brevity and piety. In most families time cannot be allowed for the reading of a lengthened Commentary. Some reflections are usually deemed desirable, and those families who have a taste for evangelical sentiments, have found Brown's altogether the best adapted for their purpose. Matthew Henry's Bible is scarcely fit for family use, on account of the length of his remarks; although, in point and usefulness, they surpass any with which the public has yet been favoured. Scott's are liable to the same objection, though, as a minister's and student's book, it is, unquestionably, the first we possess. Few commentators have manifested so much diligence in endeavouring to give the sense of scripture, and in cases of difficulty, perhaps none can be consulted with so much advantage; it is an invaluable treasury of criticism and

learning, and an imperishable monument of the author's candour, industry, and piety. But for plain Christians, we decidedly prefer Brown's to any that we have been in the habit of using. His reflections on every chapter may be conveniently read without any undue protraction of the family devotions, and without that fractional division which often breaks down the sense, and dislocates the connexion, at least in the mind of the hearer, and makes the reading of the Bible through a work of several years.

Mr. Baxter's Comprehensive Bible has deservedly received a large measure of public approbation. Many of its notes, and the whole of the apparatus which accompanies it, are highly valuable. To the curious and anxious student of the Scriptures, it has made familiar a large mass of information, which lay scattered over a wide surface of books. It will, we should hope, continue to be valued and applauded, notwithstanding the sanctimonious attempts which have been made to impeach the orthodoxy and piety of its lamented editor. There are some few articles in it that might have been more cautiously stated, and no doubt candid suggestions for improvements would have been gratefully received by the respectable publisher, and adopted in a future edition; but the unprincipled attempts to decry its general merits, and to magnify its imperfections, appear too much like malicious side-blows at the British

and Foreign Bible Society, and too much of a piece with the bigotted partizanship of the presumptuous and reckless body of exclusives, who have taken upon them to denounce and overthrow the fairest work of the Christian Church, to entitle them to any attention. But that some of the same party should have endeavoured to affix the same stigma of heterodoxy upon *The Self Interpreting Bible*, now put forth under the superintendence of the inestimable author's relatives, may afford to the proprietor of the Comprehensive Bible some consolation under his sufferings, and may enable the public to judge of the spirit of the party from which such accusations come, and of the weight due to judgments from which candour and truth are alike excluded. If there were any symptoms of sobriety, liberality, or even of humanity, in the New Biblists, we would entreat them to ponder the saying of Jesus Christ—"With what measure ye mete, it shall be measured to you again," and "Why beholdest thou the mote that is in thy brother's eye, but considerest not the BEAM that is in thine own eye?" Remonstrance is, however, thrown away upon men who are self-willed, ambitious, and dogmatic. Their bigotry is exorbitant; their censoriousness unbounded. They are fit only to form a Protestant inquisition. But we will dismiss them with the words of a respectable contemporary, expressly referring to the new edition of Brown's Bible now before us: "The new-selected victim is the publisher of a recent edition of Brown's Self-interpreting Bible, with a life of the author by his grandson, the Rev. J. B. Patterson." "This work," say the conductors of the Record, "we have been credibly informed" (*on dit*,

and "it is understood" fix a stigma, but leave a loop-hole for retreat, if necessary) "is deeply tainted with the errors of modern neologism." "We can conceive," they add, "few things more revolting, or more dangerous, than such a corruption of the work of a holy man of God." We concur in this opinion; for few things are more revolting than such conduct, except it be *imputing it without solid ground for the charge*. And thus if a young man, unknown like Greenfield, had been the editor, would the work, its author, and its publishers, have been left to sink under slander; but Mr. Patterson and his bookseller promptly sent to the Record office such strong attestation, that the charge was obliged to be retracted, but still with the singular iteration, that "we were credibly informed that it was true." How could they be "credibly informed" of a falsehood, and a falsehood *incredible* on the face of it!

Having adverted to this base attack, we shall at once offer our unqualified attestation to the present edition of the Self-interpreting Bible. All the lovers of Brown will find this *Brown Improved*, not by any alteration of the venerable author's reflections, but by the addition of a large mass of very valuable notes. Indeed, the present work contains more that is serviceable to the student and minister than any former edition, while it retains the characteristic excellency at which the author aimed, of being both a useable and an evangelical commentary for family or private service. The specific excellencies of the present edition are, unusual accuracy both in point of the textual references and typography. The notes in the margin are selected with great judgment, and the Concise Dic-

tionary and Index of persons, places, and subjects, &c. is a most valuable supplement. In it will be found explanations of almost all difficult words, together with references to most of the principal topics of the sacred writings. The additions made are carefully separated from the work of the original author, so that its religious character is most sacredly preserved. Whatever appears in the shape of marginal notes, dictionary, &c. appears to us to comport most fully with the author's design, and to be every way worthy of being embodied with his annotations. Several of his descendants, who are well known to inherit his principles and his piety, and who, of course, are most deeply interested in his Christian reputation, have added their attestation and annexed their sanction. The life has been prepared with their assistance and revision. It is a deeply interesting and admirable memoir of one of the most excellent of men and successful of tutors. This alone would be a powerful recommendation of the present edition; but we may say, that in all respects it is the most complete and most elegant edition of *The Self-interpreting Bible* which has ever appeared; and is quite equal, in point of paper and printing, to any modern production of the press. There are three excellent maps—one of the world, showing the dispersion and settlement of nations by the descendants of Noah; one of Canaan, adapted to the Book of Judges and Joshua; another of Canaan, illustrating the Books of the Kings of Judah and Israel; a table of the contemporary patriarchs for 2158 years; several plates of the tabernacle and Jewish utensils, and a table of Christ's genealogy as stated by the two evangelists, Matthew and Luke.

BALAM. By the Author of "*Modern Fanaticism Unveiled*." London. 12mo. pp. 272. Holdsworth and Ball.

WE had the pleasure, a few months ago, of introducing to our readers the former, and probably the first, publication of the writer of this volume. We were not prepared for so speedy a re-appearance, although we thought highly of his talents and his work. As, however, he has again come forward to contribute something to the public advantage, and to submit his effort to the public voice, we shall endeavour both to inform our friends of the nature of the contribution, and to pass upon it our candid but impartial opinion.

The title conveys nothing definite as to the nature of the work. The character of "*Balaam*," we can easily conceive, might suggest different trains of thought to different minds, and be rendered subservient to the establishment or illustration of different topics. It is impossible, therefore, to determine, with any thing like certainty, what *particular object* a writer may have in view, who affixes to his volume the mere name of the son of Beor. We confess, that when we first saw the title of the present work, recollecting the previous attack of the author upon "*Modern Enthusiasm*," we imagined that he was about to continue the warfare, by selecting a single subject, and concentrating our attention on the extraordinary *brayings* with which our metropolis has recently resounded, and which far transcend, both in sound and sinfulness, any thing that was ever attributed either to Balaam or his ass. In this, however, we were mistaken. The book is not devoted to any one particular topic, and much less to passing absurdities, but rather to the biographical portraiture of the

Aramæan magician, with the devotional and practical lessons, which his history and fate are adapted to convey.

Our present notice of "Balaam" will rather consist of a brief analysis of the contents of the work, and of the view which the writer takes of his subject, than of any elaborate argumentation either in support of, or in opposition to, his opinions. The subject includes several points, upon which minds equally serious, unprejudiced, and intelligent, may entertain sentiments inconsistent with each other; and it would be very absurd for any to dogmatize, where none can be certain, and where all may be wrong.

In the preface the author states his views of the province of the biographer, and thus gives us to understand what we are to expect in his own work. He conceives that it is not sufficient for him *merely* to pourtray character, and to present the picture to the observation of others, though, strictly speaking, this is his special duty, as "his labour is more analogous to that of a painter than a scholiast." He considers that, from the moral insensibility of most minds, it is incumbent to point out and to carry home the lessons which the portrait conveys, because, though the observer *ought* to perceive them himself, it is well known he frequently *will* not. The principle is perfectly just; it is one, however, which we could have wished some writers of religious biography to have "honoured by the breach rather than the observance;" they have often sermonized where they ought to have been silent; but, possibly, this arose as much from the want of a character to paint, as from a propensity to enlarge on whatever it might teach.

The first chapter contains a description of that part of Mesopotamia, of which Balaam was probably a native, and from which he was brought by Balak. It is accurate and interesting. It is succeeded by a brief sketch of the state and character of "some of the then existing and distinguished nations of the world." Among these are the Israelites, the Egyptians, the Canaanites, the Phœnicians, and Aramæans or Syrians. In noticing the latter, the writer introduces the name of Job, and expresses the *probability* that his conversion was one of the happy effects flowing from the faith and obedience of Abraham. Though we are not prepared to acquiesce in this supposition, nor in the opinion hinted by the author, either respecting the time of Job's trial, or the situation of Uz, yet we willingly accept the following admirable reflections, on what we may term the diffusive energy of piety, or the tendency of good to propagate itself, which very appropriately succeed the expression of the probability to which we have referred:

"This view of the prolonged results of character and example invests the subject of personal piety with singular dignity and importance. In such an aspect, individuality loses its comparative insignificance, and the influence of each human being, with something like the multiplying power of the unit, bears most essentially on the total amount of moral good or evil. Let no one impeach this idea, as though it were subversive of faith in the sovereignty of God. According to the notions entertained by too many professors of the gospel in our days, it is a violation of that high tenet to convey any sentiment that implies a pre-ordained and continuous plan in the Divine mind, or an established and necessary connection between holiness and happiness, sin and misery, labour and reward, suffering for Christ's sake and eternal glory. Their vague and undefined conceptions on the subject readily condescend with such representations as invest the Divine sovereignty with a

factitious semblance of caprice, fitfulness, and sudden, arbitrary, groundless determination. To examine the relations and dependencies of events seems, in their esteem, to argue forgetfulness of the prerogative of Him who 'giveth not account of any of his matters;' and even the persuasion that every link in the chain of Providence is part of an arranged series, and that every such part is framed and adjusted to its particular position, is accounted an infringement of the liberty of the Almighty to do 'according to his will, in the army of heaven, and among the inhabitants of the earth.' But we are persuaded that this is a zeal for God that is not regulated by knowledge; for if we take the revelation which the Most High has given us of his attributes and government, we shall discover—*wisdom* that never errs, and therefore cannot be contingent; *justice* that never exceeds, and therefore cannot retract; *love* that is infinite, and therefore incapable of diminution; and *faithfulness* that knows not, and never can know, 'the shadow of a turning.' In strict accordance then with Divine sovereignty, and in perfect harmony with the Divine perfections in its exercise, we trace the patience of Job in a collateral line to the faith of Abraham, and see grace extending from generation to generation through a succession of the redeemed, 'who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.' And while devoutly acknowledging, that 'it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy,' we gather occasion from the history of believers, in the post-diluvian age, to adopt the exulting assurance of the Psalmist,—'The children of thy servants shall continue, and their seed shall be established before thee.' Parents! reflect on the weight of individual character, and on the influence connected with your personal devotedness to God; and while your minds are solemnized by a sense of your momentous duties and responsibilities, let every instance you discover of God's merciful regard to 'the seed of the righteous' reanimate your hopes, and nerve you to fresh efforts for the spiritual instruction of your rising offspring."—pp. 21—24.

The second chapter commences with a view of the corruptions of the primitive faith that prevailed among the descendants of Shem, in Aramæa, and the neighbouring regions, at the time of Balaam. After noticing some of the most

prominent forms of ancient superstition as to religious belief, it proceeds to describe various kinds of magical imposture, by which the learned or the wicked exerted an influence upon the mass of the people. This part includes many tempting topics, which it is difficult to dismiss without remark. The virtue, however, of reviewers in religious periodicals consists, among other things, of their passing over what is curious for the sake of what is useful. We shall do this in the present instance, by observing that this chapter includes the first embassy to Balaam, on the arrival of which he is represented by the historian as retiring to seek divine direction respecting his duty, and that in noticing the circumstance, the author introduces the following just and important remarks, which deserve to be pondered well. Their spirit has our entire approbation; we only object to one sentence in point of phraseology, which we have marked in italics; we regard it as too familiar to be consistent with that profound reverence which should ever be observed in all our allusions to the "Blessed and only Potentate,"—that holy and awful Being, whom to know aright is to dread to degrade:

"There was much seeming propriety in this delay. It afforded opportunity for reflection; for inquiry at the mouth of the Lord; and for the suitable composing of his spirits, whereby the voice of reason and conscience might be more distinctly heard in evidence, upon a matter of such importance. And as we cannot positively ascertain the degree of light in the understanding, or the force of conviction in the judgment of Balaam at the time, we are bound in charity to give him the advantage of an admission, that in the first instance it may have been justifiable on his part to entertain the subject in his thoughts, and endeavour to realize determinately the mind of Jehovah concerning it. But as every duty and every privilege has some plausible snare connected with it, it may not be out of place to

caution the young unpractised traveller in the ways of the Lord against the very common delusion of professing to seek Divine counsel and guidance in reference to matters in themselves unlawful, equivocal, or decidedly inexpedient. When conscience pronounces, at once, the verdict of condemnation on any plan, purpose, or wish that may arise in the mind, or be suggested by concurrent circumstances, it is only mocking the Almighty to implore his direction; we ought rather to ask for grace and strength that we may not for a moment parley with the temptation. If we 'wait on the Lord' for the purpose of *praying him over*, as it were, to give us *our own will*, instead of praying ourselves into a congenial posture of mind for yielding implicit and unreserved obedience to *His will*, as revealed in the Scriptures of truth, it will be a singular mercy if we be not left to take our own way, and reap the just fruits of such perverseness. This hint will not be thrown out in vain, if it should discover to any one the fallacy of supposing, that the step he is taking must be unquestionably right, because he has not ventured on it without first asking counsel of the Lord. The *motive* which prompts, and the *spirit* which pervades our prayers, must be regarded with jealous scrutiny; for if these be self-willed and petulant, we may expect to be dealt with in the same manner as were the children of Israel, when God 'gave them their request, but sent leanness into their souls.'—pp. 57—59.

The third chapter includes the second embassy to Balaam, and his journey to the land of Moab. It consists of much that is explanatory of the difficulties involved in the history, and of the apparent contradictions in the character and conduct of Balaam himself. It is replete also with moral instruction; there is a sort of running practical commentary upon the events and circumstances as they occur, calculated to impress the reader, and to prompt a serious inquiry into his conduct and condition.

The fourth chapter is one of the most interesting in the volume. It opens with the preparations for sacrifice, and proceeds in a very captivating manner to notice the

several attempts made by the diviner to procure and pronounce a malediction on the Israelites. The feelings of Balak, on the delivery of the successive blessings, are excellently delineated; and the blessings themselves are translated and placed upon the page as they ought to be, according to the poetical form in which they are expressed in the original. The last prophecy uttered by Balaam—that which he volunteered, so to speak, after Balak had dismissed him in anger, and which contains the prediction of the "star that should proceed from Jacob, and the sceptre that should arise out of Israel"—gives the author an opportunity of introducing the question respecting the double sense of prophecy, and of discussing it in relation to this specific prediction. It was once our design to have adverted to this subject, in the course of our remarks, but we now feel that it would be impossible to enter so extensively into the argument as would be necessary to establish and illustrate the views we have adopted. Those of the present biographer of Balaam may be collected from the following passage, which, we may add, is very beautifully written.

"Much of the confusion existing on this point is to be ascribed to the false theory of *double* and in some cases *triple* interpretation, by which a single passage of holy writ is made to refer to several objects at once, as, for instance, *first* to the writer; *secondly* to the Jewish nation; and *thirdly* to Christ. Such is almost invariably the case with regard to Lam. i. 12, and many other texts that might be mentioned. Should a doubt exist in the mind as to the true scope of a *fulfilled* prophecy—for it is not our business here to treat of predictions upon which the seal of futurity remains unopened—it is unquestionably proper to adduce the evidence in favour of each probable allusion: not, however, that all the different hypotheses may be embraced as equally faith-

ful to the design of the writer; but that the judgment may be assisted in selecting *that* which the Spirit of all truth intended to convey. For how numerous soever may be the suggestions of learned men on the one hand, and of fanciful men on the other, it is by no means accordant with that divine benignity which has caused the truths of revelation to be conveyed to us in poetry and in prose; in parable and in precept; in every variety of form by which it might find a ready entrance to the understanding, and a cordial welcome to the heart, to perplex and encumber and distract us with more than one simple and specific import to each particular communication. If we are perplexed, and encumbered, and distracted, it is in no respect owing to the testimony itself; the cause is to be found in our obtuseness of perception and the force of those prepossessions which insensibly bias our judgment. But why should we multiply our own difficulties by overlooking the uniform simplicity of truth, and presuming that the intimations of the Divine Spirit are vague as the chimeras of a visionary, and involved as the subtleties of a sophist!"—pp. 142—144.

The fifth chapter contains an account of a journey to Gilgal by Balak and Balaam; an account of their conversion; and a reference to the pernicious counsel of the latter, which, being ultimately acted upon, led to the sin and punishment of the Israelites. Of this journey there is no account in the Mosaic history. The idea of it is taken from the 6th chapter of Micah, from the 5th verse. The prophet, in this verse, refers to the circumstance of Balak having consulted with Balaam; and the three following verses having the appearance of a colloquy between two persons, are supposed to represent the inquiry of the king of Moab and the answers of the Aramæan apostate. For ourselves, we regard the idea of this journey to Gilgal by these two worthies, as a pure fiction: we do not believe it was ever made, and if it had been made, the conversation, we imagine, would have been widely different from that which

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is supposed to have taken place. We are well aware that some names of great weight support the interpretation which the writer of the volume before us has adopted, and we do not wonder at its being adopted in such a work, seeing that it affords of itself a subject for a whole chapter, and a subject admirably adapted to the nature of his production. We cannot, however, acquiesce in it. The phrase, "from Shittim to Gilgal," in Micah vi. 5, may, with more propriety, we think, be referred to the Israelites than to their enemies; properly speaking, neither Balak nor Balaam could go from Shittim, for they were not there, though the Israelites were; and as to the idea that Balaam's "high discourse" on the subtilities of sacred truth, was intended to raise him in Balak's estimation, in order to make way for the success of his intended diabolical advice—this appears utterly inconsistent with all rational probability.

The sixth chapter adverts to the defection of the Israelites through the influence of the Midianitish woman—their sin and punishment—the audacity of Zimri, and the zeal of Phinehas—the subsequent slaughter of the Midianites, and the death of Balaam. This and the preceding chapter, though containing much that is interesting and impressive, do not appear to be written with the author's usual success.

The seventh chapter concludes the work, and consists of such practical reflections as the subject seems naturally to suggest. It contains remarks on the perversion of great talents—the uselessness of a mere theoretical knowledge of religion—the possibility of being an unconverted teacher of others—covetousness—hypocrisy—and the frequent appearance

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of something like retributive justice in the present world. We have only room for one short extract.

"At the day of judgment, every unpardoned sinner will be 'speechless'; but the hypocrite will be especially confounded. Poor infatuated wretch! Death hath stripped off thy mask of beauty, and thou appearest morally deformed and loathsome. They who, on earth, beheld thee, in the splendour of thy religious profession, gaze with astonishment at thine unsightly figure. In vain dost thou call upon the mountains and rocks to fall on thee and hide thee 'from the face of him who sitteth on the throne, and from the wrath of the Lamb;' in vain dost thou endeavour to screen thyself among the multitudes of the wicked, for none is found to acknowledge thee but 'the son of perdition.' Even 'Hell from beneath is moved for thee, to meet thee at thy coming; it stirreth up the dead for thee, even all the chief sinners 'of the earth. All they shall speak, and say unto thee, Art thou become vile 'as we? Art thou become like unto us' in hopeless misery? 'How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down, which didst sit upon the mount of the congregation.' They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man who made such a credible profession of the religion of Christ; who prayed at the prayer-meetings; exhorted in the school-room; visited for the Sick Society; filled the office of deacon, or class-leader; nay, who preached Christ 'in the great congregation?'"—pp. 265, 266.

In parting with "Balaam," while we cordially thank the author for the pleasure we have derived from it, and recommend it to our readers as unquestionably worthy their regard, we feel it right to acknowledge that it might have been much improved by a little more labour bestowed upon its composition. There are marks of haste and carelessness about it, which we regret to have observed. Many pages have the appearance of being the first rough draught of the writer's thoughts, put down in the ardour of the moment, and

never re-written, or revised; hence, we have sentences of a most unusual length—a string of two, three, four, *five* epithets at a time—and phrases both inelegant and improper; we can hardly conceive but that, if such passages had been transcribed with a view to their improvement *as composition*, the writer would, in most instances, have removed from his work, what now attach to it as manifest imperfections—what sometimes injure its perspicuity, at others impair its impression, and always offend against good taste. We can conceive of such expressions as "forgitive imaginations," "obliquious perception," "conceitful imagination," "soil-embosomed fibres," &c.—we can conceive of these being employed in the first instance, when a person is only anxious to put down his thoughts in any way so that they be secured—a person, indeed, in the *habit* of good writing will seldom do this, still it might be done; we cannot conceive, however, of such phrases being written *twice* by any one, and we can only account for their existence in the work before us, by supposing that the passages in which they occur never underwent the purifying process of calm and careful transcription, one of the best checks upon the absurdities of genius, and one of the most efficient means of improving the taste and style of a young writer. In several places, too, are paragraphs which are loose and declamatory, and some which are *low*, in the sense of *familiar*; all which we deem unbecoming the dignity of the subject, and which annoy and vex us, because the writer is so obviously capable of better things. We beg to assure him, that had we thought less highly of his talents, we should have spared ourselves the trouble

of making these observations. He knows much; and, if he likes, he can write well. He is in danger, however, of suffering hasty composition to escape him, and of aiming too little at purity and simplicity of style. Style and manner, we know well enough, are subordinate to *thought*, but *they are not therefore insignificant*. He who professes to despise them (we are now making general remarks without any allusion to the author of "*Balaam*")—he who professes to despise them, betrays unwarrantable confidence in his own conceptions, a great ignorance of human nature; he shows a want of respect for himself, for his reader, and, what he little suspects perhaps, for the cause of truth; for, by not doing *his best* to serve it, he may limit the sphere of his agency and diminish the sum of his usefulness—nay, in some cases, he may even injure what he professes to advocate.

Communion with God, or a Guide to the Devotional. By Robert Philip, of Maberly Chapel. pp. 208. Westley and Davis.

The Devotional Friend, consisting of Original Meditations, Hymns and Prayers, arranged for Family Worship. By the author of the *Morning Repast*. pp. 290. Hamilton, Adams, and Co.

The Doctrine of the New Testament on Prayer. By Isaac Crewdson, 18mo. pp. 184. Hamilton and Co.

WE may venture to assert, without fear of contradiction from the more serious and reflecting portion of the Christian community, that, in the present day, it is peculiarly necessary to call the attention of the professed friends of religion to the vast importance of cherishing the spirit and maintaining the practice of devotion in the more private walks and relations of life. When the demon of persecution rears its head and stalks forth

throughout the land, with the instruments of torture and death in its most fearful forms, the followers of Christ are forced, in a manner, by their very circumstances, to look well to their principles, and to seek refuge from their calamities in habits of close communion with the Hearer of prayer. But in times of external prosperity and the prevailing profession of religion, such as those which have fallen on us, there is obviously great danger in that conscientious regard to the more private means of grace, without which piety must soon degenerate into meagre forms and barren speculations. The danger to which we are adverting is much increased by that active and energetic spirit which has gone forth amongst the British Churches, and which is happily expressing itself in self-denying and zealous efforts for the general diffusion of the truth, both at home and in foreign lands. The puritans and others of our pious ancestors were, in some respects, placed by Divine Providence in circumstances more favourable to the cultivation of personal religion than those which enter into the condition of pastors and people in the present age. Having to endure severe suffering from without, and having few direct claims on their time and energies, with regard to the more general interests of religion, they were much employed in the careful study of Divine truth, and in the discharge of those unobtrusive, yet all-important duties which belong to the oratory or the domestic altar. They daily "walked with God;" they drew fresh and copious supplies of Divine influence from the fountain of all good; they were wont to ascend into the serene and higher regions of devotion, and when they came down again into the world, there beamed

around them a moral glory, which marked them palpably out as men of God, and revealed the frequency and closeness of their communion with Heaven; and this habit of solitary devotion was, no doubt, instrumentally, the chief cause of the piety which shone forth so conspicuously in their lives, and shed a sacred and immortal lustre over their invaluable productions.

Whether, or to what extent the spirit of fervent prayer in the privacies of personal and domestic life has declined amongst professing Christians, generally, of the present age, are points which we do not pretend to determine. It comes no more within our province than it does within our inclination, to take the chair of the judge or censor in reference to these and other such particulars; and as little do we feel disposed to indulge that morbid and peevish temper which gives utterance only to doleful sounds of complaint, and fixes its attention so steadfastly on what is objectionable, as to overlook or underrate what is encouraging and commendable in the existing state of the religious world. But we will not conceal our apprehension that the devotion of the closet and of the domestic altar has not advanced with the nineteenth century, and that instances of exalted sanctity are of rarer occurrence than amongst our pious ancestors in many preceding periods. In fact, the peculiar danger to which Christians of the present day are exposed, is, as it seems to us, that of merging the private claims of religion in those which are of a more general and imposing character—of suffering in their personal character from the circumstance of having their feelings so frequently called forth by extraneous appeals, and their sympathies scattered over the wide

regions of Christian philanthropy. The period in which we live is pre-eminently an enterprising age. The splendour and magnificence of the objects which are before the religious public are apt to dazzle the mind, and have, alas! already exerted a bewildering influence over a considerable section of the professing world, and paralyzed the powers of some who might otherwise have proved instruments of distinguished usefulness in service of God and man. The number and variety, too, of those institutions which are happily set on foot with a view to the diffusion of religious knowledge draw largely on the energies and time of those who support them. And in the management of the affairs of these societies there is almost unavoidably much of bustle—much that may tend to produce the mechanical habit or commercial spirit, to disturb the balance which should ever be maintained between claims of a public and private nature, to dissipate the spirit, and foster that morbid love of excitement which destroys all relish for sober instruction, and indisposes its unhappy victim for a due regard to the duties of domestic and personal piety.

Persuaded, however, as we are, that all moral greatness must have its foundations laid in the retreats of solitude, and that prayer is the vital element of the Christian life, we are happy to observe the increase of publications intended to assist the devotions of religious professors. Of this description are the three volumes before us. We feel no difficulty in recommending them as useful manuals of devotion, and the price at which they are sold, places them within the reach of those whose circumstances might not allow them to purchase volumes of a larger size.

The first is from the pen of a gentleman already known as the author of a small and valuable work, entitled "The Guide to the Perplexed." The object of Mr. Philip is not to remove those sceptical objections to the efficacy of prayer, which are founded on the speculations of false philosophy, and which are alike pernicious and irrational, being opposed to the uniform experience of the faithful and the authoritative testimony of revelation. He addresses himself rather to those who feel the importance of the duty, and yet struggle with difficulties of another description. His chief purpose is briefly stated in a short preface to his work.

"He has seen, with some surprise and much sorrow that not a few of the devotional seem to forget that the PROMISES of God to the prayerful are, when applied to the heart by the Holy Spirit, the real answers to all prayer for spiritual blessings. The connection between fervent prayer and saving faith, also, is not, he thinks, so familiar to the prayerful, as it ought to be. And, as mistakes on these and on similar points cannot but interrupt communion with God, the Author ventures to suggest the following simple hints, 'to all that, in every place, call upon the name of Jesus Christ.'"

In pursuance of his general object, the author treats on the following topics—

"Access to God—the promises of God to the prayerful, the real answers to prayer—The affinity of fervent prayer and saving faith—Prayer proof of the work and witness of the Holy Spirit—The actual presence and help of the Spirit in prayer—Walking in 'the light,' essential to fellowship with God—A devotional spirit essential to the enjoyment of the promises—Devotional preparation for the sanctuary—The influence of prayer upon peace of mind, under the trials of life—The Saviour's devotional habits—Communion with God in affliction—Sacramental communion with God and the Lamb."

These various subjects are dis-

cussed in a manner which reflects credit on the understanding and devotional feelings of the respected author. We have observed, indeed, an occasional wandering from the precise point under consideration, and it may, perhaps, be thought that the style is sometimes rather too loose and colloquial for the productions of the press. But these are imperfections which do not substantially affect the merits of the work, and we have no doubt that it will be read with much pleasure and profit by those persons more particularly for whose benefit it was written by the worthy author. But we shall furnish our readers with a few extracts from its pages, and thus give them the opportunity of judging for themselves. In the first chapter the following judicious remarks occur, suggested by a comparative view of the advantages of communion with God, under the Jewish and Christian dispensations.

"It will assist us still farther, in forming a just judgment of our own hearts and habits, if we review some of the instances of special 'access' to God, which have been vouchsafed 'at sundry times and in divers manner, to the fathers.' Under the Law, the high priest had access, annually, to the mercy-seat, in the holy of holies; and when within the veil, God communed with him from between the cherubim. He could say with certainty, as he entered with blood and incense, '*I will hear what God, the Lord, will speak; for he will speak peace to his people.*' Now, with such an introduction as the typical blood of atonement, and such a welcome awaiting him, what should we have thought and said of the high priest if he had neglected to go into the holy of holies, or had not gone up to the mercy-seat, or had come out before he heard what God, the Lord, would speak? Had any priest been guilty of this neglect, all hearts would have been shocked at his impiety, and all voices united in condemning him. We should have expected to hear that, like the offerers of 'strange fire,' he was suddenly and signally consumed by penal

fire. You feel this through all your soul, and are glad that there is no instance of a high priest neglecting to draw nigh to God, when within the veil. But, is it not more shocking and sinful not to draw nigh to God, now that the eternal throne is the mercy-seat, and the blood of the Lamb our introduction and plea? That precious 'blood' is both the plea for, and the pledge of, our success in prayer. And access to God on the mercy-seat is now daily. At all times, in all places, and under all circumstances, we may 'come boldly to the throne of grace, to obtain mercy, and find grace to help in time of need.' Why, then, is this freedom of access so little prized, or improved? We cannot say that it is less interesting to enter our closets to commune with God, than it was to enter the holy of holies. The scene is, indeed, less impressive in its external circumstances, and it makes no appeal to our senses; but, when it is duly examined, it is really more useful than all the glories of the holy of holies. The ark of the covenant was, no doubt, splendid, and the golden mercy-seat sublime, and the cherubim majestic, and the cloud of glory, crowning the whole, effulgent; but the whole were only 'shadows of good things to come;' whereas we have, in our closets, the 'good things' themselves. There we may behold the brightness of the Father's glory, in the face of Jesus; and see, in his person and work, the substance of all that was shadowed within the veil, and more than all that was typified throughout the temple. Our perfect and preserved BIBLE is, itself, more wonderful and glorious than 'the cloud of glory.' That Shechinah of the divine presence was, even when its radiance 'filled the temple, a dark cloud, compared with the light which is embodied in and shines from the sun of Scripture. Possessing this great and true light, we have no need to regret the loss of any thing which the ancient temple contained: for this light shows God to be all, and to be doing all, upon the throne of grace in heaven, that he was and did upon the mercy-seat on earth. If, indeed, God had become less accessible, less sympathizing, or less faithful in reference to prayer, than he was in the temple, there would be reason to regret our transfer from the temple to the closet; but as God himself is the same for ever—his heart the same in kindness—his hand the same in bounty and power—the changes of place and circumstances are of no consequence whatever. All the real value of the holy of holies, and its magnificent mercy seat, was—that there God heard

and answered prayer. But for that, and what they typified of Christ, they would have been mere gorgeous ornaments; and, as types are now useless, and the answer of prayer secured by the intercession of Christ, the 'closet' is preferable to the temple, if communion with God be our object. For, in the 'closet,' God is 'ALL IN ALL!' When we retire to it, we meet God only: we speak to God alone.

"ALONE with God! How solemn and sublime! Such access to him has no parallel in heaven itself. It is as if all the spirits around the eternal throne were moved back to 'the borders of Emmanuel's land,' whenever a new spirit was about to enter; that thus its first interview might be with God alone, and its first emotions seen only by Him. Drawing nigh to God in the closet has all the *secrecy*, and none of the overwhelming solemnity of such an interview.

"The soul is there with God alone, as if it alone engaged all his notice. It has God wholly to itself: and may unobscured and plead as if He had no one else to attend unto at the moment.

"We could not have entered within the veil of the temple, even if we had lived when the temple was in all its glory; but, if we could have entered to pray before the mercy-seat, what would it have been compared with thus meeting, in the 'closet,' with nothing but God, and with God all to ourselves? Oh, why should we ever be reluctant to pray, or heartless in prayer? Secret prayer is a private interview with God, as real as that at the bush in Midian, or that on Mount Peniel, vouchsafed to Moses and Jacob. If, therefore, we would readily welcome such visits from God as the patriarchs were favoured with, and would consider even one visit to be, on his part, an act of infinite condescension, what ought we to think of the daily privilege of visiting God in secret, and being noticed, heard, and remembered by Him, for good? Do consider, in the 'closet' we are allowed to say all unto God that we could wish to say if we were praying upon the very spot where archangels adore, and redeemed spirits sing. There is no note on the harp of Gabriel more welcome to Jehovah than the cry of a penitent for mercy, or the supplication of a child for grace. God makes it even a condition of coming to Him, that we 'believe that he is the rewarder of them who diligently seek him.' Think of all the armies of heaven rolling from their harps the anthems of eternity. Are they noticed and approved? Here, then, the voice of God outspeaking the chorus of

heaven! 'Thus saith the High and Holy One, who inhabiteth eternity, unto that man will I look, and with that man will I dwell, who is of a contrite spirit, and who trembleth at my word.' Truly prayer is 'access to God.' He dwells with the prayerful, as he inhabits eternity;—actually, willingly, and with delight. How willingly and cheerfully, therefore, ought we to enter into our closets, and pray to the Father who seeth in secret, and rewardeth openly! Oh! had JOB known all this as clearly as we do, how would he have prized and improved such access and welcome to God! He would not have grudged the time, nor shrunk from the effort, required in drawing nigh unto God. When he exclaimed, 'Oh, that I knew where I might find Him, that I might come even to his seat!' he would have gladly gone any where to find God. If 'His seat' had been on the loftiest and coldest summit of Lebanon, and Lebanon quaking like Sinai, Job would have climbed it, to meet God in mercy. If 'His seat' had been in the depths of the most desolate wilderness, or at the uttermost parts of the sea, Job would have travelled to it willingly, to 'order his cause before God.' We feel sure of this: it being so consistent with the patriarch's character. Indeed, we should have readily blamed him, in the upbraiding spirit of his three friends, if he had been unwilling to go any where to find God. Well; we know where to find God.

'We have no such lengths to go;'

no such questions to ask. We know where he 'waiteth to be gracious.' God is always to be found at our own HOME, when we seek him with the whole heart. More intimate communion may be found with him in the closet at home, than was found in the ancient temple, even by those who travelled from Dan and Beersheba to appear before God in Zion. They could not enter into the holy place made with hands, but had to worship afar off; 'for the Law made nothing perfect; but the bringing in of a better hope did, by the which we draw nigh unto God.' Well, therefore, might Paul add, 'Having, therefore, brethren, boldness (freedom) to enter into the Holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil; and having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith.' Thus it is, that 'access' to God is a pledge of ACCEPTANCE with God. And, until this be understood and believed, neither the duty nor the

privilege of secret prayer will have much influence upon our hearts or habits. So long as we have any doubt, or feel it but a 'peradventure,' whether we shall really 'obtain mercy, and find grace,' we shall not come often nor willingly to the throne of grace. While prayer is at all regarded as hopeless work, it will continue to be heartless work."—pp. 4—12.

Many of the difficulties under which good men labour in regard to prayer, arise from obscure views of its nature and objects; and hence it is that they are often disposed to conclude that prayer is unavailing to them at the very moment in which they are examples of its hallowed efficacy. Mr. P. has accordingly shown that where there is the spirit of devotion, there must be a personal interest in the promises of the Gospel, and that all true prayer is the proof and expression of saving faith.

"In examining," says he, "the word of God on this subject, I find,

"FIRST. *That the Scriptures do not distinguish between fervent prayer and saving faith; but treat them as the same thing.* Both the Old and the New Testament distinguish, and that by the broadest lines of demarkation, between faith and works—between believing and doing; but never between believing and praying. Accordingly, there are no instances, in Scripture, of any prayerful person being represented or treated as an unbeliever, or without faith. The prayer of the hypocrite and the wicked is, of course, declared to be an 'abomination to the Lord,' whilst they continue such: but, when the wicked man forsakes his way, and the unrighteous man his thoughts, and turns unto the Lord with supplication, he is recognized and treated as a believer, 'God will have mercy upon him, and our God abundantly pardon;' the very promise made to faith. Yea, whenever prayer is humble in its spirit, and holy in its object, it is regarded by God as faith, even if the suppliant be 'trembling' at the word of God. Isa. lxvi. 1, 2. 'A broken heart,' on account of sin, is never represented in Scripture as 'an evil heart of unbelief;' nor a 'contrite spirit,' even if only mourning, as without faith; but the promise to mourners in Zion is the very same that Christ made to his real disciples, 'They shall be comforted.' Even those who are only hungering and

thirsting after righteousness (and thus, in their own apprehension, 'far from righteousness,' and, as some would say, 'yet in unbelief,') are not classed with unbelievers, but 'blessed' by him who searcheth the heart, and assured by him that 'they shall be filled.'

"*This is not the manner of man, O Lord God!*" Not the manner of those who make faith to consist in the belief of their own *election*; not the manner of those who make *assurance* the essence of faith; not the manner of those who treat the timid and trembling as unbelievers. It is, however, the manner of him who is both the object and the judge of faith. He recognizes and welcomes the first outgoings and yearnings of the heart towards him, as manifestations of a believing *disposition*, and as the first fruits of the Spirit.

"There is not, then, a moral distinction between prayer and faith; they are not different things in their nature. Why then should you distinguish them, seeing the Scriptures do not? If you have prayed with the heart, you have believed with the heart.

"SECONDLY. In farther examining the Scriptures on this subject, I find that they virtually *identify fervent prayer with saving faith*. Not only do they not distinguish between prayer and faith, but they represent them as the same thing in effect, and ascribe to them the same efficacy. Remember the case of the Syrophenician mother: when applying to Christ, on behalf of her daughter, she said nothing about the nature of her faith, nor of its genuineness, but kept on pleading for mercy. Her pleading was her faith. Accordingly, the Saviour called it so, '*O woman, great is thy faith; be it unto thee even as thou wilt.*' It is true that, although she said nothing about her faith, she *showed* much faith, by persevering in prayer, notwithstanding many and great discouragements. And have not you done the same? If you had no real faith in Christ—no confidence in his blood—no high opinion of his gracious heart, would you, *could* you, have continued praying in his name? You may not have been accustomed to hear, and, therefore, not to think, that prayer is the best expression of faith in the Saviour;—just as holiness is the best proof of faith in him. The fact, however, is self-evident the moment it is suggested. You now see, at a glance, that you would not pray at all in the name of Christ, if you had no faith at all in his name; that you would not plead his merits, nor appeal to his blood, if you had no faith in their efficacy; that you would not seek an in-

terest in his salvation, if you did not believe him to be an all-sufficient Saviour. You do not pray to angels, nor to the saints in heaven, as Papists do. Why? Because you have no faith in them. And do you not see that if you had no faith in Christ, you would not pray to him either, nor in his name? The thing is self-evident.

"Consider, now, the case of the publican. There is nothing said of his faith, and he himself said nothing about it. We see nothing in his case but humble prayer. But we are told that he was 'justified'; and, as justification is only by faith alone, it is evident that Christ regarded the publican's prayer as faith. And it is obvious that he never would have prayed as he did for mercy, if he had not believed in the mercifulness of the God of Israel.

"Remember also the case of the thief on the cross. His application to the Saviour was by prayer: '*Lord, remember me when thou comest into thy kingdom.*' Here, indeed, there was much faith expressed and implied; but still it was in the form of prayer, and not more than our prayers express and imply, when we make the blood of Christ all our plea for mercy and grace. And, as the praying malefactor was treated as a believing sinner, we are thus encouraged to pray, and warranted to regard humble prayer as cordial faith.

"Remember also the case of Paul at Damascus. It was not said, Behold, he believeth; but, '*Behold, he prayeth*';—evidently because praying is virtually the same as believing, or the best way of expressing faith. Accordingly, when he became an apostle and stood forth as the chief champion of the doctrine of justification by faith alone, he did not distinguish between prayer and faith; but designated as believers, '*all that in every place call upon the name of Jesus Christ*'; and declared that '*whosoever shall call upon the name of the Lord shall be saved.*'

"Thus it is that the Scriptures teach almost the identity of faith and prayer; and uniformly represent believers as prayerful, and the prayerful as believers. This Scriptural fact is of incalculable value, both to those who have been perplexed by the public controversies about faith, and to those who have been perplexed by their own fears and jealousies. Both classes are more numerous than many suppose. But what a pity, and how unnecessary, that the prayerful amongst them should waste their time or their spirits in doubting and discussing the genuineness of their faith! How much better that time would be em-

ployed, if devoted to secret prayer. That would bring and keep before the mind, in light and loveliness, the grand *object* of faith—Christ crucified; and when he is before the mind, in the brightness of his glory, and the freeness of his grace; in the love of his heart, and the omnipotence of his hand; in the all-sufficiency of his sacrifice, and the authority of his example, unbelief is overpowered, and fears dispersed like clouds before the sun.”—pp. 39—45.

The second volume, entitled the “*Devotional Friend*,” is by the author of the *Morning Repast*. It was composed to meet an exigency which she had felt in her domestic economy, resulting from the want of some such manual, and was committed to the press in the hope that it might be successfully employed by others. The meditations are brief reflections upon select passages of Scripture, and are such as we can very cordially recommend to our readers. The corresponding hymns, which are designed to be used in connexion with the meditations, are not the most favourable specimens of poetical ardour and felicitous composition. Some of them, however, are creditable to the talents of the author, and all of them appear to breathe a devotional spirit, and to contain scriptural views of religious truth. The prayers, which occupy the concluding part of the volume, amount to 31 in number, and each embraces some specific object of desire connected with the Christian life. There are, besides these, petitions for particular occasions, and some remarks, in the close of the volume, on the seven churches of Asia, and on the seventh vial referred to in Rev. xvi. 17—21. We think that the prayers are excellent forms of devotion, and that they constitute a valuable addition to those which are already before the religious public. In presenting the work

to the notice of our readers, our limits will not allow us to do more, in conclusion, than to furnish them with a single specimen of the meditations.

“*Sufficient unto the day is the evil thereof.* Matt. vi. 34. Read ver. 24—34.

“If we would be careful to regulate our conduct by the word of God; how often would our afflictions be alleviated and our burdens lightened? Scripture says, ‘*Sufficient unto the day is the evil thereof;*’ instead of regarding which, we take the cares not only of future days, but, of months and years upon our shoulders, and sink under prospective evils that may never arrive. Our Lord has promised that he will not lay upon us more than he will enable us to bear; and if our burden be heavy, he here points out a way by which we may go easy under it. The cares of to-day are the portion allotted, we shall find them enough, and to bear them steadily, we must not overpoise them with the future. Let us survey the day’s concerns, and understand what is the proper business therein, let us be diligent to fulfil our duty, and leave events which are at the Lord’s disposal cheerfully and with becoming confidence in his hands; pursuing this method, we shall have order in our affairs, and proportionate peace within. Perplexity, fretfulness, and care, arise commonly from burdening the mind with things beyond our control, which we are required to trust in better hands. Scripture says, ‘*Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.*’”—pp. 43, 44.

The compiler of the third little volume before us has undertaken to bring into a focus the doctrine of the New Testament on prayer, in the words of the inspired writers themselves. It is divided into three parts, *Petition, Confession, Thanksgiving and Praise*, with an Appendix. The editor expresses his hope “that his manual may be useful to others as well as to himself—in inducing individual scrutiny, and a comparison of the reader’s practice with the precepts of Scripture, and in encouraging to diligence and fervency in this great duty, the

appointed means for obtaining those supplies from God, which are essential to our advancement in the Christian life." We believe his anticipations of usefulness will not be disappointed, for he has brought together, "not the words which man's wisdom teacheth, but which the Holy Ghost teacheth." We ought to add, that the volume is beautifully printed, and must be a convenient manual for those who are confined to the sick couch.

On the Miraculous Gifts of the Primitive Churches, and Modern Pretensions to their Exercise: a Discourse delivered at Stepney Meeting on Lord's Day Evening, Nov. 27, 1831. By Joseph Fletcher, D.D. London: Westley and Davis.

THERE is a kind of *preventive service* connected with the other duties of the Christian ministry; and we rejoice to observe the seasonable and competent manner in which many of the able and zealous Pastors of our churches have recently addressed themselves, as occasion has dictated, to the active discharge of this part of their office. By a timely and forcible statement of the truth, it may be possible to prevent much spiritual mischief, which, in the absence of a vigilant eye and skilful hand, would grow and scatter its downy but pernicious seedlings in every direction, to the great injury of the Christian community. Happy are the individuals and congregated assemblies, who are favoured with the ministration of sound scriptural arguments to aid the judgment in its exercise, and to guard the fancy from being perverted by the illusions of error.

Among the excellent Discourses that have been delivered on the subject of Miraculous Gifts, of which only a tithe has been committed to the press, that of our re-

spected author may claim a distinguished place. It embraces and demonstrates two important propositions:

First,—The ends for which miraculous gifts were bestowed on the first Christians, and,

Secondly,—the fallacy of modern pretensions to their exercise.

The preacher has shown that all supernatural endowments have had this one great end: "They were all *confirmations* of a Divine testimony," and as such, "necessarily connected with a system of *Divine truth*." This statement is accompanied with a sketch of the nature and uses of these miraculous gifts vouchsafed to the primitive churches, their connection with the office of the apostles, and their consequent discontinuance after the expiration of that authority, of which they were most undeniable credentials.

The fallacy of modern pretensions to miraculous powers is argued on several grounds, each of which merits attention. To our mind the most conclusive are:—the want of adequate evidence; and the spirit and tendency of modern pretensions. We must be allowed to furnish our readers with one extract on the subject of interpretation, which will at once show the enlightened sentiments and eloquent diction of the writer:

"Whether the *subject* of the unknown utterance was 'a revelation, or a psalm, or a doctrine;' whether it was a prophetic announcement, or a devout effusion of prayer and praise, or an exhortation or teaching, the interpretation that followed was required to be an exact and accurate version. The term employed is distinct and unequivocal. Whenever the sacred writers give instances of interpretation, they invariably employ it in this sense. Thus the term *Messiah* is, 'being interpreted the Christ;'—'Cephas is, by interpretation, a stone,' John i. 39, 53; 'The pool of *Siloam*, which is, by interpretation, *Sent*,' John ix. 7. The Apostle Paul, explaining the name of

'Melchisedec,' says, 'first being, by interpretation, king of righteousness, and after that also king of Salem, which is king of peace.' Heb. vii. 2. Now what are the modern manifestations on the part of those who pretend to have been favoured with supernatural visitations? In the first place there was an alleged gift exercised, but no interpretation at all, and this in express violation of the apostolic order; secondly, when the assumed interpretation in the known language of our own country has been delivered, in no case has it happened, that 'to another' than the speaker, has the gift of interpretation been vouchsafed. No one has yet been able to interpret another's communication; and the interpretation itself, when delivered by the speaker, has nothing whatever of the character of interpretation. The 'tongue' utters a few unintelligible sounds, altogether,

as far as has hitherto appeared, 'without signification;' and no testimony has yet been found which presents any evidence whatever of their being *literally* capable of coherent interpretation. These sounds are pronounced with hurried and frenzied rapidity; they burst forth with Sibylline fury, to the astounding of all who hear the unintelligible utterances, and are chiefly of a vocal character, with little of perceptible and distinct articulation. If they were taken down in writing, they would occupy only a few lines or sentences; while the assumed interpretation bears no perceptible correspondence to the arrangements of the unknown language. The translations are marked by singular reiterations of terms and phrases—with nothing about them, as compared with the unknown tongue, that gives the verisimilitude of interpretation."

NEW PUBLICATIONS, WITH SHORT NOTICES.

Letters on Education, by J. P. Mursell,
59 pp. 8vo.

IN these letters, which are five in number, the nature of education, its mental advantages, its political aspect, its influences on the morals of the people, and its bearing on the great subject of religion, are successively discussed. Under each of these heads may be found many valuable suggestions and observations.

We shall confine our remarks to Mr. Mursell's views on popular education, which, we confess, we are somewhat at a loss to understand.

He tells us that

"Popular Education should be conducted on the simplest and most liberal principles, while the momentous interests of religion, should never be confounded with it, no tests whatever should be prescribed, while a general proclamation should be sounded; ignorance and necessity should be the only requisites, and the claims of the empire its only bounds. Mr. Lancaster attempted some years ago to establish such a system, and to pour the light of Education over the land, when Dr. Bell took the hint, and imitating his plans, applied them exclusively to the endowed church. These two fountains, the one consecrated, and the other common, have been flowing with various

success along their respective channels, and in concert with numerous tributary streams, have in some measure, cheered and refreshed the earth; but the appeal for unrestricted Education, is growing more and more loud and distinct; increasing thousands are imploring instruction, but are refusing to purchase it at the disgusting cost, of uttering the shibboleth of either churchism or dissent; whilst they are shrewd enough to perceive, that whichever has the most to dread from the circulation of knowledge, has the least claim on the favourable suffrage of a rising nation."—pp. 24, 25.

And then, in remarking on the influence of education, upon the morals of the people, he asks,

"Why may not the children of the poor be received into schools, provided for their reception, on some wide and general plan, in which the lessons of morality should be exclusively taught, and its beautiful spirit awakened and cherished; where, by kind, familiar, and easy methods they may be imbued with pure and elevated sentiments, and be made to feel, that nothing can adorn them but their presence, and that nothing can degrade them but their absence: and this the more readily, because the earliest season of rational existence is the most adapted for it, for nature has designed her offspring to be moral, before

they can be learned. The difficulties attendant on such an arrangement, would be infinitely more than compensated, in the national benefit it would confer; and if these be deemed insurmountable, before they be tried, it only illustrates the national standard of morality, as well as the inconsistency and hypocrisy of continued complaints: when some such scheme has been matured, or the energies it would wield, otherwise secured, we may expect a corresponding result."—pp. 41, 42.

Presuming that, by lessons of morality, Mr. Mursell means scriptural instruction; for we are sure he will agree with us, that sound morality is not to be found any where else, we cannot help asking—has he never heard of the British and Foreign School Society, which has been establishing schools upon this very principle for the last twenty years?

We are quite ready to admit that increasing thousands greatly need instruction, but that they are *implored* it in any sense whatever, we gravely question. The fact is, that the most deadly apathy generally prevails among the poor with regard to the blessings of a good education. As to "increasing thousands refusing to purchase education at the disgusting cost of uttering the Shibboleth of Dissent," we really do not know to what Mr. M. refers. The Society to which we have alluded, although termed by ultra churchmen a Dissenting Society, maintains the most perfect neutrality on the question of Church and Dissent; and we have frequently heard that the feeble support it has always received might be attributed, in great measure, to its unsectarian principles. No one party has decidedly given it their support.

Mr. M. seems to think that religious instruction should always be widely separated from that which is merely secular. He complains that "the great question of religion has been mixed up with the subordinate business of education, and children taught the Creed at one minute, and a sum in subtraction at another."

"There were no distinction between secular and spiritual affairs, or if to be fitted to buy and to sell, and to maintain a respectable place in civilized life, were the same thing as to learn to serve God here, and as to prepare to enjoy him

hereafter, there may be some propriety in this; but while religion is distinct in its very essence from all other acquisitions and pursuits, such efforts will continue both abortive and absurd."—p. 24.

In another place he observes, "The *only direct religious education* which has been provided for the popular mind has been supplied by the establishment of Sunday-schools." Now we hold that the schools of the British and Foreign School Society do provide *direct religious instruction*, and that of the most unobjectionable kind, the very kind Mr. M. sighs after—"the Scriptures, unaccompanied by Creeds or Commentaries." We know that out of the four hundred schools of this description in England a great proportion are conducted by decidedly pious teachers; and had not the Christian public been strangely insensible to this important subject, the number of these devoted labourers would have been increased tenfold.

We can assure the respected author of the Letters, that we do not make these remarks in an unkind spirit, but we cannot help fearing that there is a prevailing disposition to undervalue *existing* institutions, and we are sorry that he should have appeared to countenance such a mischievous practice.

We are desirous of concluding our notice of the pamphlet with the following excellent observations, in which we cordially agree:

"Immediate benefit should not be expected in the religious tuition of the young, and when it occurs, it is illustrative of the sovereignty as well as of the goodness of God. But where direct benefit is not conveyed, the pupil is, in a measure, prepared for the future culture of the ministry. The information which is imparted, and the impressions which are made in the school, often ripen into fruit elsewhere, and at the various stages of the subsequent history, their influences may aid in the structure and stability of the character. God, for wise ends, conceals from his servants, the measure of good they may instrumentally effect, and often suffers one to commence what another may complete; nor should they be anxious, so much to perceive the result, as faithfully to discharge their commission, confiding in Him who has engaged that they shall not 'labour in vain.'"

1. *Remarks on the present State of the Dissenting Interest, with Hints for its Improvement by means of a Consolidated Union.* By one of the Laity. 8vo. 2s. 6d.

2. *A Letter to the Author of Remarks upon the present State, &c. By Investigator.* 8vo. 1s.

OUR readers must be aware that for some time past it has been a favourite object with the Editors of this Magazine to promote a Congregational Union, or a Union among Dissenting Churches of the Congregational order, throughout the kingdom. To this we have devoted a considerable number of pages, as may be seen at once by a reference to the index of our last volume just completed. This design, however, has been opposed on diverse grounds. Some have considered the object as too diffused and complicated; others have regarded it as confined and sectarian. The latter appears to be the opinion of these worthy laymen: but if the Union of Congregationalists alone be impracticable, how shall we unite with them all the other denominations of Dissenters?

The union of true Christians is certainly desirable, so far as it can be obtained without any sacrifice of principle; but the whole dissenting community is so multifarious and heterogeneous, that it seems impossible to harmonize such a body; the writers before us, however, seem anxious to unite with the Independents (or Congregationalists,) at least the Presbyterians and Baptists. As to forms of Church government, these writers are the more willing to make some sacrifices, as they both think, with the late learned Dr. Campbell, that "no form of ecclesiastical polity, now in being, has any legitimate claims to a divine right:" there are, however, several denominations beside the Congregationalists, who cannot agree to such concessions, because they conceive their peculiar principles to be expressly founded on the New Testament.

Investigator falls in with many of the ideas of "One of the Laity:" but he sometimes attempts to be witty, and honours our work as the "trumpet of the denomination;" if so, we hope, at least, we may be allowed to say that it gives a more "certain

sound" than his. We have no wish, however, to contend with him for pre-eminence, nor to employ our work as the organ of dissension; but as discussion, temperately conducted, is, we believe, friendly to truth, we direct the attention of our readers to both these tracts, especially the former, as written in the best temper, and containing a number of hints and suggestions well deserving their consideration, particularly as relates to education for the Dissenting Ministry, though we by no means pledge ourselves to all the writer's sentiments.

Investigator has subjoined to his Tract a Letter to the Rev. Jos. Turnbull, the author of "a sensible little Treatise on Church Government," which he (*Investigator*) received from the author, and on which he gives a more temperate opinion; but as we cannot enter into particulars, we shall only add, that we consider ridicule and jest as ill adapted to such serious subjects as those before us.

The Pilgrim's Progress from this World to that which is to come: delivered under the similitude of a Dream. By John Bunyan. Royal 18mo. pp. 378, with Eighteen Engravings on Wood. Tract Society.

We need say nothing of the work before us, for who does not delight to peruse that master-piece of sacred allegory and English composition. It is then with the *edition* that we have to do; and we must express our thanks to the Committee of the Tract Society for publishing this incomparable book in an elegantly neat, and yet economical form.

A small note informs us that "great pains have been taken in collating this edition with other copies, in order to render it a correct reprint of the original work. The original side notes, which often throw much light on the text, have been preserved. A very few expressions, that from the lapse of time have become obsolete or offensive, have been altered or omitted."

We are happy to be assured that the alterations and omissions have only extended to *very few expressions*, as we almost wish that the Editor had followed Mr. Gilpin's resolution on

the same subject, who declined altogether so delicate a task, lest "while gathering up the tares he should root up also the wheat with them."

It is due to the artists who have been employed in the designs and wood engravings which illustrate this edition, that they are in very good taste, and creditable to all concerned. We perceive that this beautiful volume is stereotyped; and we trust, through the application of that useful invention, "the delightful dreamer" will visit many thousands who have not yet felt the fascinations of his genius, or the force of his piety.

Child's Daily Monitor, 48mo. neat Edition, Whittaker and Co.

THE compiler of this little volume says, in the Preface, "Among the publications of the present day, 'The Daily Monitors' are not the least in importance. They are the daily bread of many pious souls, rivetting the attention, and fixing it on the most important object among the passing incidents that tend to distract it.

"It is to be regretted that a '*Child's Daily Monitor*,' has not yet appeared, though on almost every other department of instruction children have been furnished with books adapted to their capacity and early feelings.

"In the hope of supplying this desideratum, the compiler of the present little volume has endeavoured to select the most simple as well as the most important texts; and the accompanying verses may tend to elucidate and enforce the sentiments.

"It is her sincere and ardent wish, that in the daily use of this little manual, many dear children may be led not only to an acquaintance with, but a love of divine truth,—that while the memory is stored, the heart may be affected with them."

This little volume will be found an acceptable present for children; Sabbath-school teachers may with great benefit distribute it among the scholars of their class.

Narratives of Two Families, exposed to the great Plague of London, 1665; with Conversations on religious Preparations for Pestilence. Republished, with Notes and Observations, by John Scott, M.A. 12mo. pp. 214. Seeley and Sons.

THESE interesting narratives exhibit

with much of De Foe's graphic manner, but with more religious feeling than his history of the great plague betrays, the horrors of that memorable visitation, and we doubt not but they will be read not only with intense interest but also with real profit by many. Mr. Scott has our thanks for this seasonable reprint, and the useful notes which accompany it.

The Christian Pastor visiting his Flock, and the Flock reciprocating their Shepherd's Care. By John Morison, D.D. 24mo. pp. 128. Westley and Davis

THE substance of this valuable little Manual was delivered before the monthly meeting of Congregational Churches in this Metropolis in December last, and is printed at the desire of those who heard it.

The subject is one of extreme delicacy in the present very artificial state of society, and especially amidst the excitement and bustle of this city, which alike interferes with the visits of the pastor and the reciprocations of the flock. On this very account it was the more necessary that it should be fairly discussed; and Dr. Morison has certainly discharged his duty with exemplary fidelity, and we doubt not but the perusal of this little volume will arouse the consciences of many pastors to a more systematic visitation of their people, while it is adapted for equal usefulness, by suggesting to the people those hints which may greatly facilitate the right performance of that too much neglected duty.

We cordially recommend this very neatly printed little volume to our readers, and may, at a future period, notice it again with some other books on the subject of the pastoral care.

The History and Mystery of Good Friday. A new Edition, 12mo. pp. 28. Ebbs.

THE "sensation" produced by the first appearance of this pamphlet is well remembered by some still living. From the time of its publication, Robert Robinson, was more known, feared, and admired. Even they who denounced the production, acknowledged the talent of the producer; and heads of houses themselves confessed that it was "a piece of incomparable wit."—But whatever may be its worth, on account of its wit, it is yet more valuable

on account of its truth, affording, as it does, a very just *exposé* of the art and craft of all Holiday-making; "for," as Robinson observes, in his prefatory remarks, "to discuss one is to examine all;" and, in this, its application to feasts and fasts in general, a great part of its excellence consists.

In this time of general excitement and inquiry, when the minds of men seem preparing to shake off old abuses, the republication of this powerfully convincing and most amusing tract, is particularly seasonable. The present edition, printed at the risk and under the superintendence of a literary gentleman in Essex, is greatly to be preferred to any that has preceded it; for, while it scrupulously retains every thing of weight and point in the author's own words, it is weeded of one or two expressions, which, on account of their lightness and seeming irreverence, there is reason to believe have heretofore retarded the circulation of the work.

Eternity realized; or a Guide to the Thoughtful, by Robert Philip. 18mo. p. 208. Westley & Co.

MR. PHILIP is already favourably known to the public as the author of several very excellent little works on practical and devotional religion. One of his productions has been already

noticed in this number of our Magazine, and it is with great pleasure that we take this early opportunity of pointing the attention of our readers to another which stands at the head of this article, and which has just been published.—It forms the title of one of a series. Two of this series have been already published,—“Experience, or a Guide to the Perplexed;” and “Communion with God, or a Guide to the Devotional.” The present volume is the third, and we see at the close of it, that Mr. Philip has announced a fourth, entitled, “A good Conscience, or a Guide to the Sincere.” The volumes already published have, we believe, obtained a wide circulation, and we trust that the present volume will secure a yet more extensive perusal. We cannot but think that Mr. Philip's talents peculiarly fit him for this most important and useful work. We trust that thousands of humble and pious Christians will be benefited by his labours; and we are sure that the works themselves are calculated to promote this object. The present volume will prove not only a useful manual to the established Christian, but would be a desirable book to put into the hands of those who are just beginning to think about religion. We heartily wish Mr. Philip all success.

LITERARY INTELLIGENCE.

JUST PUBLISHED.

Saturday Evening, by the Author of “Natural History of Enthusiasm,” in one vol. 8vo. 10s. 6d.

“That day was the preparation, and the Sabbath drew on.”

Hints to a Clergyman's Wife; or Female Parochial Duties, practically illustrated, in one vol. 12mo.

The History of the Jews in all ages, written upon scriptural principles, and including a statement of the design of the Divine dispensations to that wonderful people, the original cause of their dispersion, the fulfilment of prophecy in the events which have affected their national condition, the declared intentions of God concerning them, and the truths demonstrated by their extraordinary annals. By the Author of History in all Ages, in one vol. foolscap 8vo.

IN THE PRESS.

Twelve Lectures on the Person and Mission of Christ into the World, by N. M. Harry, Banbury. This work is undertaken solely for the purpose of devoting the entire profit to assist in liquidating the debt upon the Independent Chapel, Aderbury, Oxfordshire.

The Rev. William Jay will publish, in a few days, his Sermon on “The Transitory Character of God's Temporal Blessings considered and improved,” occasioned by the sudden death of Mrs. Charles Taylor.

In a few days will be published, The History, Institutions, and Tendencies of the Church of England, examined by Scriptural Authority, being a Reply to a Letter of Vice-Admiral Stirling. By T. Schofield, Minister of Chertsey Chapel, Surry.

TRANSACTIONS OF THE CONGREGATIONAL DISSENTERS.

APPOINTMENT OF A DAY FOR SPECIAL HUMILIATION AND PRAYER.

It gives us peculiar satisfaction to present our readers with the proceedings of the *Congregational Board* respecting the observance of a day of humiliation and prayer in our Churches of the metropolis, and as far as may be found convenient, throughout the kingdom. Arrangements, it will be seen, have been made to include brethren of the *Presbyterian, Congregational* and *Baptist* Boards. The unhappy influence of Socinianism in the Presbyterian Board forbids any proposals being made to them as a body upon such a subject; but individuals connected with the orthodox portion of it have kindly consented to unite in the exercises, so that we shall have the pleasure of witnessing members of the three denominations, who "*honour the Son as they honour the Father*," engaged in public intercessions on behalf of the Church and the World. "*Monthly Meeting of the Congregational Board*, held at the Congregational Library, Blomfield Street, January 10th, 1832; the Rev. J. P. Smith, D. D., in the Chair. The following resolutions were unanimously adopted:—

1. That it is expedient that a day be set apart for imploring the blessing of Almighty God upon the Religious and Civil Interests of our Country.

2. That Thursday, the 16th of February next, be recommended for that purpose.

3. That on that day the members of this Board invite their congregations and friends to hold a united meeting for this sacred purpose, in the Poultry Chapel, at 12 o'clock at noon; and that it be recommended to ministers and congregations to hold a meeting for solemn prayer in each of their own places of worship, or in district associations, at a convenient hour in the earlier part of the morning, and again in the evenings.

4. That a letter be addressed by the Secretary to the Baptist Board, affectionately inviting the concurrence of

that Body in the above proposals; and that the Committee now named do invite a brother of the Presbyterian, and of the Baptist Body, to engage in the devotional exercises at the Poultry Chapel, and to make the other arrangements necessary for the occasion."

We have been favoured by the Secretary of the Baptist Board with the following account of their proceedings on the same subject.

MEETING OF THE BAPTIST BOARD OF MINISTERS.

At a meeting of the above Board of Ministers, at Fenn Court, January 24, 1832, the Rev. Wm. Newman, D.D. in the chair, a letter was read from the Secretary of the Congregational Board of Ministers, accompanying a series of Resolutions passed by that body, recommending that a day be set apart for humiliation and prayer, on account of the present state of the nation.

Resolved,—That fully concurring in the propriety of such a measure, this Body recommends to the churches connected with it, to set apart Thursday, Feb. 16th, for the purpose of humbling ourselves before Almighty God, and imploring his blessing on the civil and religious interests of our country.

That on that day the Members of this Board invite their congregations and friends to hold a united meeting for this sacred purpose, in the Rev. Jos. Ivimey's Chapel, Eagle Street, Holborn, at twelve o'clock; and that it be recommended to ministers and congregations to hold a meeting for solemn prayer in each of their own places of worship, or in district associations, at a convenient hour, in the earlier part of the morning, and again in the evening.

That a Presbyterian and an Independent Minister be requested to take part in the public devotional services of the above day.

That the Secretary be requested to acknowledge the communications received from the Ministers of the Con-

gregational Board, and to forward a copy of the above resolutions.

J. B. SHENSTON, Secretary.

* * We beg to direct the attention of our readers to a valuable paper *On the right Observance of the proposed Fast Day*, at page 89, in the Original Department.

NOTICE RESPECTING THE CONGREGATIONAL UNION FOR ENGLAND AND WALES.

Congregational Library, Blomfield Street, Finsbury, Jan. 2, 1832.

THE Committee of the Congregational Union beg to remind the Secretaries of the County and District Associations in England and Wales, that it is highly desirable they should bring forward the subject at their Spring meetings, in order that any further suggestions respecting the Union may be communicated to the general secretaries, previously to the appointed meeting in May next.

By order of the Committee.

ARTHUR TIDMAN,	} Secretaries.
JOS. TURNBULL,	
JOSHUA WILSON,	

OPENING OF A HOUSE OF PRAYER, AT MORCOMBELAKE, NEAR CHARMOUTH, DORSET.

ON Sunday, January 1st, 1832, in the above-named hamlet, was opened a new building intended to be used for public worship on the Lord's day, and as a school-room during the week, for the gratuitous instruction of the poor children of the place.

Mr. Jeanes, of Charmouth, conducted the morning service; his text, Psalm lxxxix. 15, 16. Mr. Hargreaves, Home Missionary, took the evening solemnities, when he preached from 1 Kings xiv. 13. The attendance of the villagers on this interesting occasion was full, and their attention and seriousness most exemplary. The building, which is of stone, is 36 feet by 20 in the clear, and cost, with a cottage and garden adjoining, for the use of the mistress, not exceeding £150. This sum includes also the purchase of the ground, and the fittings up of school-room. The friends at Charmouth, Episcopalians as well as Dissenters, have contributed nearly

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the whole of this sum, and are entirely responsible for the support of the day and Sunday-school. In no part of England was provision for the religious and moral instruction of the poor by preaching the gospel, and teaching the children—more needed than in this benighted hamlet, which is now, principally through the kindness of a lady residing at Charmouth, and the cordial co-operation of the Home Missionary Society, the residence of an agent of that admirable institution, who preaches there two or three times every week, and in seven or eight other dark places in the neighbourhood.

ORDINATIONS.

On the 20th December, the Rev. A. J. Jupp, from Wymondley Theological Institution, was ordained to the pastoral office over the Congregational Church at Armitage, Staffordshire. The Rev. R. Davis, of Tamworth, supplicated the divine blessing, and read appropriate scriptures; the Rev. J. Roaf, of Wolverhampton delivered the introductory discourse, and asked the usual questions; the Rev. J. Chalmers, of Stafford, offered the ordination prayer; the Rev. J. A. James, of Birmingham, gave the charge; and the Rev. J. Shaw, of Tutbury, concluded with prayer. In the evening, the Rev. R. Newland, of Hanley, addressed the church and congregation.

Wednesday, December 21, 1831, Mr. William Williams, formerly of Wymondley College, was ordained to the pastoral oversight of the Independent Church at Bulford, Wilts. Mr. Temple, of Birdbush, commenced with reading the Scriptures and prayer; Professor Hoppus delivered the introductory discourse; Mr. Reynolds, of Romsey, asked the questions; Mr. Elliott, of Devizes, offered the ordination prayer; Mr. Williams, of Chelsea, gave the charge (which, at the request of the members of the Church, and other Friends will be published); Mr. Good, of Salisbury, preached to the people, and Mr. Hyatt, of Wilton, concluded. In the evening Mr. Reynolds preached at Dorington, and Mr. Williams, at Bulford, on the following evening.

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The late Mr. H. Blatch, of Ratfin, and the late Mr. M. Devenish, of Bulford, were (under God) the founders of this interesting cause; they found it very inconvenient to go to Salisbury every Lord's day, a distance of nine or ten miles across the Downs; and on the death of the late Mr. Adams, to whose church they belonged, erected at their own expense, a chapel at Bulford, which was opened on the 30th of July, 1806. The foundation having given way, it was taken down, and a larger chapel was erected at the sole expense of the families of those two excellent men. It was opened in September, 1828. In 1824, Mrs. Blatch, the widow of Mr. H. Blatch, erected, at her own expense, a chapel at Dunnington, a mile distant from Bulford, in the immediate neighbourhood of which are two other villages, and the chapel-house is the gift of Mr. Devenish's family. Mr. Williams commenced his labours on the 20th of March. The attendance is

encouraging, and the prospect of usefulness pleasing. He preaches at Bulford on Lord's day morning and evening, and at Dorington in the afternoon, and there are services on week evenings. If there were many Blatches and Devenishes among our rich Dissenters, religion would flourish in the villages much more than it does at present.

January 11th, 1832.—The Rev. J. Pinkerton, late of Weedon, in Northamptonshire, having received a most cordial invitation from the Church at Whetstone, was recognised as their Pastor. Mr. Gilbert, of Islington, commenced the service, by reading and prayer; Mr. Stewart, of Barnet, delivered the introductory discourse; Mr. Bull, of Newport, offered prayer for the Pastor and Church; and Mr. Chapman, of Greenwich, addressed the Minister and people, from 2 Cor. ii., latter part, 3d verse. Mr. Gilbert preached in the evening, from Ps. lxxviii. 38, 39.

MISCELLANEOUS INTELLIGENCE.

SPIRIT OF PRAYER AMONGST THE CONTINENTAL CHURCHES.

For the Sixteenth of February.

IN the contemplation of the approaching day, which many of our Churches intend to observe for especial supplication and intercession, we trust that the following accounts of similar exercises by our brethren, in two of the most interesting parts of the European continent, will be read with peculiar interest. We also presume to offer the earnest request that our pious countrymen, both frequently in their private and public intercessions, and especially on the approaching day of united prayer, would earnestly remember the countries of Huss and Luther, of Zuinglius and Calvin and Witsius, that the Spirit of grace may copiously pour out his influences upon their vast and now most excited population, and may crown with transcendent blessing the present arduous labours of his servants in each of those countries, for the counteraction of error, infidelity, and impiety, and for the revival of their pristine faith and holiness.

The following articles are translated from the Number of the excellent Paris

"Archives du Christianisme" for December last.

"HOLLAND.

"The Spirit of God doth not leave himself without testimony among us. Many persons are learning the knowledge of their Saviour; but as yet it is only a preparatory work, proceeding in a gentle and noiseless way. In the month of August we held a solemn day of prayer, and though the observance had some defects, both in matter and form, yet we may say that it was generally desired by the Dutch nation. In the proclamation issued by the King on this occasion, he spoke at least the language of humility and Christian piety.

"Our literary productions, as in most other places, are now chiefly on politics; and scarcely anything is published but pamphlets, because, at the present time, large works are not generally acceptable. Mr. Molenaar* has just sent from the press a new volume of Sermons, several

* An evangelical parson of the national Church at the Hague, who has had to endure many reproaches and difficulties for his fidelity.—*Transl.*

of which relate to the remarkable circumstances of our recent history. Mr. Ter Borg, the Mennonite minister, who was lately compelled to retire from his connexion*, has published two Sermons, distinguished by a character of Christian simplicity and spirituality which are, unhappily, too rare in the present day. Dr. Dacosta† has published a pamphlet, entitled, "Memorials of the Covenant of 1573;" in which he invites the king and the people to renew their covenant with God.—The occasion to which he refers is a saying of the Stadtholder William I. One of his generals, in a time of extreme distress, having asked him whether he had concluded a treaty of alliance with some powerful sovereign, the prince replied, "Before engaging in this enterprise, I have made a treaty with the King of kings."—"The mercies which we have experienced from God are innumerable. There is a very general acknowledgment of the hand of God in the late occurrences. Even in our army, there are many young men who are decided followers of Christ."

"ANNUAL MEETING OF RELIGIOUS SOCIETIES AT LAUSANNE.—DAY OF FASTING AND PRAYER.

"The 7th, 8th, and 9th of November were days of joy and blessing for the Canton of Vaud, and particularly for the town of Lausanne.—They were devoted to Religious Meetings of the highest interest.—The presence of God was as if felt by all; and we doubt not but that fruits of conversion, sanctification, and salvation, have been happily produced. More than seventy faithful ministers,

* This gentleman, having signalized himself by his love to the gospel and zeal for holy usefulness, experienced severe opposition from his fellow-ministers, which led to a separation from them. The Mennonites are a denomination of Dissenters rejecting Infant Baptism, and having some peculiarities which our Antipædobaptist brethren of England would not approve. Their venerable founder, Simon Menno, a native of West Friesland, died in 1561. He was a holy and excellent man; but his followers have, within the last century, sunk very much into formal sectarianism and a general dereliction (we fear) of the gospel of grace.—*Transl.*

† A distinguished lawyer and a writer of great energy and diversified talent. He is of a Portuguese Jewish Family, but a convert, not to nominal, but to vital and active Christianity.—*Transl.*

from almost all parts of the Canton*, confessing their devotedness, one after the other, to the Saviour God whom they serve, was of itself a sight sufficient to move any heart susceptible of sacred emotion."—[The Institutions assembled were the Bible, Missionary, Tract, and Religious Book Societies.]

"—One resolution was adopted which was of universal interest.—Considering, on the one hand, the progress which the kingdom of Christ is making in our days; and on the other, the opposition which it has to encounter, and the vast empire which the prince of darkness still maintains; considering the awful scourges with which God has visited several countries, and which threaten our own; and considering the wondrous blessings which, in some other countries, and particularly the United States of America, have resulted from special unions for prayer, with fasting and Christian humiliation; a considerable number of the Christian friends assembled at Lausanne, on the 9th of November 1831, unanimously resolved, with the divine permission, to dedicate Saturday the 31st of December, to fasting and prayer, with the general purpose of imploring from God an abundant out-pouring of THE HOLY SPIRIT, that the Church of our Lord Jesus Christ may be strengthened and enlarged; that Christians of all countries and all denominations may be mutually united in the bonds of sincere love, as they already are in their common faith; that the kingdom of Satan may be destroyed; that the unconverted may be brought to the foot of the cross; and that all persons may be prepared for the chastisements and judgments, of whatever kind they may be, which threaten nations and individuals.

"We know that a great number of pious persons in Switzerland and France have declared their adherence to this resolution; a resolution which is so eminently in the spirit of the gospel.—Who can describe the blessings which will flow from it?—What two or three agree to ask of the Father, in the name of Jesus Christ, he will grant to them. O brethren in Jesus! let us unite to ask, with faith and earnestness, for great things, and we shall see great things.—Particularly, let ministers hold special meetings among themselves, and with their hearers; and that very frequently: let heads of families and all who belong to them thus unite in peculiar domestic prayer; and let no one forget this special duty in the retirement of his closet, to send up his

* Its extent is about equal to that of the county of Essex.

secret and most express desires at the throne of grace. Brethren! let us use a holy violence in this good conflict, and besiege the kingdom of heaven by prayer, and we shall succeed. He who cannot lie has given us the pledge of his promise. —Let us allow no obstacles or objections to prevent us —”

LECTURES ON THE EVIDENCES OF CHRISTIANITY.

A series of thirteen lectures on the evidences and peculiar doctrines of Christianity, has just been concluded at Tonbridge Chapel, Somers Town, in connexion with the *Christian Instruction So-*

*ciet*y—the subjects, which were judiciously selected, were undertaken by the Rev. Drs Styles, Barber, Cox, Bennett, Smith, Fletcher, and Messrs. Blackburn, Burnet, Robertson, Tidman, Price, J. Clayton, and Townley, and attracted numerous and attentive auditories. We are happy to hear that the success attending this effort has encouraged the Committee to publish a prospectus for a second series, which are to be delivered at Surrey Chapel, during the months of February, March, and April, on Tuesday evening, at Seven o'clock, in the following order:

Date.	Subject.	Preacher.
Feb. 7.	The Insufficiency of Human Reason as a Guide to True Religion	Rev. J. E. GILES, Salters' Hall
Feb. 14.	The Inspiration of the Holy Scriptures	Rev. J. BENNETT, D. D. Silker Street.
Feb. 21.	Evidences in favour of Revelation, derived from the Fulfilment of Prophecy	Rev. T. PRICE, Deconshire Square.
Feb. 28.	Evidences in favour of Christianity, from the Miracles of Christ and his Apostles ..	Rev. E. STEANE, Camberwell.
March 6.	Christianity confirmed by Internal Evidence.	Rev. T. BINNEY, Weigh House.
March 13.	The Social Tendencies of Christianity and Deism contrasted	Rev. J. BURNETT, Camberwell.
March 20.	The Origin of Corruptions in Christianity ..	Rev. J. BLACKBURN, Pentonville.
March 27.	The Character of Modern Infidelity	Rev. J. MORISON, D.D. Brompton.
April 3.	The Doctrine of Human Depravity	Rev. G. CLAYTON, Waltham.
April 10.	The Necessity of an Atonement for Sin	Rev. J. YOUNG, M. A. Albion Chapel.
April 17.	The Influences of the Holy Spirit	Rev. J. ARUNDEL, Union Street.
April 24.	Holiness essential to the Enjoyment of Heaven	Rev. J. DEAN, Aldermanbury.

DISSENTERS IN SCOTLAND.

We published in our last Number an article on *The Kirk of Scotland*, which was extracted from an American Journal, the *Richmond Telegraph*. We now present our readers with a second article, by the same correspondent, on the *Dissenters in Scotland*, which appears to us to be written with commendable candour and general accuracy.

“After my notice in my last of the Presbyterian Establishment in Scotland, it is natural to turn to the Presbyterian Dissenters. Among these, the first in order of time are

“*The Reformed Presbyterian Synod*, better known as *Covenanters*, or *Cameronians*. The Scots speak of the first and second Reformation in the history of their national religion. The first from Popery, which was advanced to maturity under Mary, and consummated upon the

accession of James VI. The other from Prelacy, which was completed under William and Mary. The leading principles which had been contended for at the expense of so much suffering and blood, during the reigns of the last two of the Stuarts, were established upon the accession of the Prince of Orange; but yet not all that some of the Reformers had contended for. Richard Cameron, a distinguished preacher, who was killed at Airmoss, in 1680, and many others, attached very special importance to the duty of public covenanting. Those who succeeded to their views were not satisfied. They required, as the Covenanters still do, that the king, the parliament, the whole nation, as in Judea of old, should unite in a public testimony, and in mutual covenant engagements, in support of truth and holiness. Charles II. became hypocritically a covenanted king,

but since then, the Reformed Synod have waited in vain for an opportunity, in conjunction with the head of the nation, of renewing their public engagements. Other seceders exchange these pledges among themselves, but the Cameronians require the king and his people to unite; and until he do, they refuse officially to acknowledge and pray for him in their churches; they do not, with the establishment of Scotland, and the Presbyterians of Ireland, accept his royal bounty; and until lately they refused to support his government by the payment of taxes. Their numbers are small, amounting to 26 ministers and 36 churches, who compose 3 Presbyteries, and are all under the supreme court before named, 'THE REFORMED PRESBYTERIAN SYNOD.'

"Next to these, there are 'THE ASSOCIATE SYNOD OF ORIGINAL SECEDERS OR ANTIBURGHERS.' 'THE ORIGINAL BURGER ASSOCIATE SYNOD,' or the BURGHERS. And 'THE UNITED ASSOCIATE SYNOD OF THE SECESSION CHURCH.'

"All these had their rise in 1733, when the Rev. Messrs. E. Erskine, Moncrief, Wilson, and Fisher, having seceded from the establishment, formed themselves into the '*The Associate Presbytery*.' The reasons of their secession were laid in the tyrannical measures of the General Assembly, under the law of patronage; in the countenance they gave to fundamental error; and in their arbitrary restraint upon the freedom of those who would testify against their sinful proceedings.

"In 1744, the number and location of the Associate Presbytery made it convenient to be subdivided into three Presbyteries, who were all united under '*The Associate Synod*.'

"At the first meeting of the Synod in 1745, a controversy arose upon the propriety of taking an oath, which, in most burghs, was required before one could become a freeholder, or a civil officer. The offensive clause was in these words; 'Here I protest, before God, and your lordships, that I profess, and allow with my heart, the true religion presently professed within this realm, and authorized by the laws thereof; I shall abide thereat, and defend the same to my life's end, renouncing the Roman religion, called Papistry.' The lawfulness of this oath, to them as seceders, was long and warmly discussed, until in 1747 the controversy issued in a division of the Synod. Those who held the oath unlawful, were called *Antiburghers*, or the *General Associate Synod*.

Those who were willing to tolerate the oath, were called *Burghers*, or the *Associate Synod*.

"Thus was the Synod divided into two separate and conflicting bodies, each of which asserted that it was the majority, and laid claim to the title and powers of the court. Those who defended the burgess-oath, passed an act nullifying the Synod constituted by those who condemned that oath; and the latter proceeded against the former, in a gradual course of discipline, to the highest censures of the church.' This mournful breach affords a lesson to churches.

"In 1806, the General Associate Synod adopted a Narrative and Testimony, which, in the opinion of several members, departing from 'the received doctrine on the connexion between church and state, and the national character and obligation of their covenants.' Four ministers upon this occasion, among whom was Dr. Mc'Crie, withdrew and formed the '*Constitutional Associate Presbytery*;' better known as the *Old Light Antiburghers*, in distinction from their brethren, who are called *New Lights*.

"About the same time, disputes arose in the Associate or Burgher Synod, which resulted in a separation into the *Original* and the *Associate Burgher Synods*. The former were better known as the *Old* and the latter as the *New Light Burghers*.

"In 1820, the *New Light Burghers* and *Antiburghers* united, and are now known as '*The United Associate Synod of the Secession Church*.' They number 19 Presbyteries, 345 churches, and 305 ministers. Their divinity hall is at Glasgow, under Dr. Dick and Dr. Mitchell.

"The *Old Light Burghers* retain their separate existence, under the name of the '*Original Burgher Associate Synod*.' They consist of five Presbyteries, fifty-four churches, and forty-two ministers, of whom five ministers and eight churches are in Ireland. Their divinity professor is Dr. Taylor, of Perth.

"The *Old Light Antiburghers* are also separate, and being joined by Professor Paxton, and some eight other ministers of the *New Light Antiburghers*, who could not join in the union, they are now known as '*The Associate Synod of Original Seceders*.' They have four Presbyteries, thirty-three churches, and thirty ministers. Professor Paxton instructs their candidates for licensure.

"The two last-named Synods, and the Synod of the Cameronians, have had a correspondence on the subject of merging their differences in a general

union of the three denominations. The plan progresses but slowly, however. The points in dispute do not seem to be numerous or important; but the Scots, above all people, are jealous of interference in matters of religion; and among the Scots, none more so, probably, than the Covenanters, and other Old Light Seceders. They are the same in church government and discipline, and generally in doctrine; but in regard to the abuses against which they shall bear their synodical testimony; in regard to national covenanting; and to the time of covenanting, there are shades of difference. The Burghers, besides, in their public worship, sing certain scripture paraphrases, as well as Rouse's version of the Psalms. Their ministers are also at liberty to wear the gown and band, when preaching. All this the other Synods reject as unscriptural.

"I have only one other branch of seceding Presbyterians to name. In 1752, two ministers who were particularly aggrieved by the law of *patronage*, withdrew from the establishment, and formed a *Relief Presbytery*. Their object was relief from the operation of that law simply, though having separated, they are at liberty to carry their reformation to other abuses. They have a divinity hall at Paisley, under Dr. James Morrison, and number 7 Presbyteries; 89 churches, and 83 ministers. Over these, as the supreme court, is "*The Relief Synod*."

"After this detailed view of the established and dissenting Presbyterians of Scotland, it would be natural to bring their religious character into comparison. A general comparison, however, is not easily made, and particular statements convey no correct information. My impression is that evangelical sentiments and practice prevail more among the Dissenters; and yet my own observation might have led to an opposite conclusion.

"*The Independents* of Scotland number 84 churches and 68 ministers. Their divinity hall is at Glasgow, under the instruction of Dr. Wardlaw and Mr. Ewing.

"*The Episcopalians* reckon 6 dioceses, 68 parishes, 6 bishops, and 71 ministers. Their house of worship, which, in England and Ireland, is exclusively denominated the church, is in Scotland the chapel, and its services are supported by voluntary contribution.

"*The Roman Catholics* have 3 right reverend bishops, 45 parishes, and 54 priests. They have a Catholic College in Aberdeenshire, called Blair's College, with a president and 2 professors. Their apél in Edinburgh has no pictures,

and is fitted up, like other chapels, with comfortable pews, in one of which is frequently seated the ex-king and devotee of France, Charles X.

"In Edinburgh there are 4 Baptist chapels, several Methodist, 1 Berean, 1 Glassite, 1 Friends, 1 New Jerusalem, 1 Jews' Synagogue, 1 Unitarian. How many of these, and of other denominations of Christians and Antichristians there may be in Scotland, I cannot say. My statistical notes are exhausted, and I have not access to such tables as would renew them."

THE ASSOCIATE FUND.

Though the important object of this Society has been repeatedly brought before the Christian community, still the Committee feel it their duty, at the commencement of another year, to repeat its urgent claims upon the Christian sympathy and generous exertions of every individual who loves the Lord Jesus Christ, and sincerely desires the promo- of his glory. Hitherto the annual bounty dispensed to poor Ministers has scarcely reached £700.; and when it is considered that the applications for relief are continually increasing; that from the embarrassed state of trade and agriculture in many counties, humble congregations are less able to support their spiritual teachers, that many valuable ministers, with large dependant families, are often involved in the greatest pecuniary difficulties, yet that except in some very special instances, the grants cannot exceed the sum of £5. it is to be hoped that where the claimants are so numerous, and the relief afforded in each individual case so moderate, the Committee will not be compelled to disappoint one deserving applicant from the failure of resources. Few understand the full meaning of the command "to deal out our bread to the hungry," but, in its lowest sense, it implies some personal sacrifice in the practical efforts of Christian benevolence, and it is, indeed, earnestly to be desired that a fund, consecrated to such a laudable purpose should be far more generally and liberally supported.

At the last quarterly meeting of this Society on the 6th ult., forty-three cases were submitted to the consideration of the Committee, being a larger number than had been received on any former occasion, and in some instances in consequence of death and sickness in the families of the applicants, the appeals were peculiarly affecting and pressing. Increased annual subscriptions, as well as congregational collections, are earnestly requested, and will be gratefully received by Joseph Procter, Esq. the

Treasurer, No. 18, Cheapside; by the Rev. Thomas Lewis and John Yockney, Secretaries, Islington; and by the members of the Committee.

THE SEPARATION BIBLE SOCIETY.

We had proposed to invite the attention of our readers to the authorized Report of the proceedings of a public meeting, for establishing the "*Trinitarian Bible Society*." It is with pleasure, however, we find, that some forcible strictures, upon the transactions of that assembly, from the pen of the Rev. John Scott, M.A. of Hull, are stitched up with our present number; and, to them, we beg leave to direct the attention of our readers; and also to his advertisement which furnishes another illustration of the upright and honourable proceedings of the Record newspaper!

It would be doing violence to our feelings, if we did not take this opportunity to express our own opinion, which we know to be the opinion also of many of our brethren, that the conduct of those Evangelical clergymen who have stood firm to the original constitution of the Bible Society, and who, by advocating from the platform, and through the press, its wise and catholic principles, have exposed themselves to the bitter reproaches of their own brethren, deserves our liveliest sympathy, and our best thanks; and we trust that this exhibition of their honourable feeling and Christian regard toward the bodies with whom they are associated in that great Institution, will increase mutual confidence and friendly co-operation.

The business of the exclusives, we understand, proceeds but slowly, as their "committee of triers" are at present occupied in measuring the consciences and creeds of the candidates for official honours amongst them. Poor Mr. Spencer Perceval, though he filled the chair at their public meeting, does not reach to their orthodox dimensions—and we have heard the names of others who have been most courteously *black-balled*. More than all the subscriptions already received must have been absorbed by preliminary expences, and we shall not be surprised, in the course of a few months, to hear that the *Trinitarian Bible Society* has gone to Edinburgh in the mail, to grace the anniversary meeting of their elder sister!

In the mean-time we beseech our brethren to watch the movements of the emissaries of these gentlemen, for we regret to record, that what they want in numbers, wisdom, and charity, is abundantly supplied by zeal, misrepresentation, and bitterness.

SUBSCRIPTIONS FOR THE FAMILY OF THE LAMENTED MR. GREENFIELD.

We wish to invite the attention of our benevolent readers to an advertisement in the present Magazine, relating to the subscription for the widow and orphan children of the late Mr. Greenfield. It has not yet amounted to a sum at all equal to the decent maintenance of that interesting and bereaved family; and we regret to learn that the dissenting members of the Bible Society have not exerted themselves as might have been anticipated, when it is recollected that the orphan children of a distinguished and most useful member of their own body claim their benevolent aid.

As there are multitudes of charitable individuals connected with Bible Auxiliary Societies and Associations to whom it is not convenient to contribute *Sovereigns*, we beg to suggest, that at their next Committee Meetings they attempt to collect a few shillings from each member, by which £2. or £3. might be easily remitted from every Committee, and the aggregate would produce an amount sufficient to supply the wants of that suffering family. May the Father of the fatherless and the Husband of the widow support and cheer them.

A USEFUL BEQUEST OF THE LATE EARL OF BRIDGEWATER.

The late Reverend and Right Honourable the Earl of Bridgewater, in his last will and testament, directed his trustees to lay out and invest in the public funds the sum of eight thousand pounds, to be paid to some person or persons who should be appointed by the President of the Royal Society, to write and publish a work on the Power, Wisdom, and Goodness of God, as manifested in the Creation; illustrating such work by all reasonable argument.—For the purpose of acquiring the most able assistance, and of placing the whole transaction above even the suspicion of favouritism or partiality, the late President of the Royal Society was induced to request the aid of the distinguished Prelates, the Archbishop of Canterbury and the Bishop of London. With their concurrence, after much deliberation, the work has been placed in the hands of the following gentlemen, and it is arranged that Mr. Murray shall publish, in a series of Treatises, "*The Theology of Natural History*," as under:—

The Mechanism of the Human Frame,
Sir Charles Bell.
On Geology and Mineralogy, Rev. Dr. William Buckland.

The Adaptation of External Nature to the Moral Condition of Man, Rev. Dr. Chalmers.

The Adaptation of External Nature to the Physical Condition of Man, Dr. John Kidd, M.D.

The Habits and Instincts of Animals, Rev. William Kirby.

Chemistry and Meteorology, Dr. Prout. Human and Comparative Anatomy and Physiology, and Vegetable Physiology, Dr. Peter Mark Roget.

Astronomy and General Physics, Rev. William Whewell.

PROTESTANT UNION.

Country Ministers, who are Members of the PROTESTANT UNION, for the

benefit of the widows and children of deceased Ministers, and who may be in London, or its vicinity, on Tuesday, the 14th of February, are respectfully informed, that, on *that day* a general meeting of the said Society will be held at the Congregational Library, Blomfield Street, Finsbury Circus, at 12 o'clock *precisely*.

THEOLOGICAL TUTORSHIP OF CHESHUNT COLLEGE, HERTS.

We are happy to announce, that the Trustees of the Countess of Huntingdon's College, Cheshunt, have appointed the Rev. William Broadfoot, of the Scotch Secession Church, to their Theological Chair, vacant by the death of the Rev. Wm. Kemp.

ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

Favours have been received from the Rev. Drs. Smith—Morrison—Rev. Messrs. A. Brandram—George Redford—A. Tidman—George Rose—W. Bannister—J. Williams—B. Jeanes—A. J. Jupp—T. Bennett—J. Williams—J. Young—J. Knight—C. Gilbert—J. Potts—T. Stratten—Wm. Thorn—H. March—H. I. Rook—Wm. Chaplin—Thos. Mays—Thomas Lewis—A. Reed—W. Urwick—H. Kidgell—Wm. Blackburn—D. Jones—I. B. Shenston.

Also from Messrs. W. Ellerby—Thos. Wilson—W. Youngman—H. Rogers—W. L. Alexander—A. P. B.

We observe that the Editor of the *Christian Advocate* supposes the notice of his paper, which appeared in our last number, in an article headed, "THE RELIGIOUS NEWSPAPERS," to be "extremely injurious" to the interests of his journal.

In this conjecture we trust he is mistaken, as we have no wish to injure his or any other Newspaper that is conducted in a Christian temper, and that pleads the cause of truth and liberty, especially as the great majority of weekly papers are unhappily marshalled on the side of error and licentiousness.

We, therefore, distinctly disclaim all feelings of "enmity," or even "jealousy," towards the *Christian Advocate*, and honestly declare that we have no wish to decrease its circulation, or lessen its usefulness.

The remarks we made upon its circumstances were suggested by statements and proceedings which have appeared in the daily papers, and if we have incorrectly interpreted them, we are the better pleased, as we cordially wish that the numbers and the circulation of our religious papers may increase till they equal those of America.

Our main design in the offending paragraph was to show that the existence of that journal did not supply a reason why the regular dissenting bodies should not have a weekly paper of their own.

If our contemporary calmly revolves our commendation of the projected journal, he will, we think, perceive that we were perfectly disinterested therein, as it is well known that the existence of religious newspapers is unfavourable to the extended circulation of religious Magazines; and as the profits of the forthcoming paper, if any should accrue, are to be devoted to benevolent purposes, all mercenary considerations are, of course, out of the question.

The Magazines have been forwarded to Mr. Alexander, as we promised in our December number.

We are obliged to *φίλος* for his friendly letter, of which we shall avail ourselves, and shall be happy to receive his more extended assistance in other departments of our Journal.

Anxious to have our *Corrections and Additions* to the List which appeared in our Supplement as complete as possible, we are compelled to defer them till our next.